The Congregational Quarterly

EDITORIAL.

LAST quarter we suggested that the National Government had still to show that it had really grappled with its task, and had still to justify its existence. During the past three months much has happened, but it cannot be said yet that the various Conferences have produced anything to justify the extravagant claims that have been made in many quarters. Lausanne? Lausanne may prove to be a success *if* the United States accepts the inevitable, but we must wait until after the Presidential election to see whether she will. Geneva was a dismal failure, for which our representatives must bear their share of blame. As yet, nobody knows what the agreements at Ottawa mean, and wise men are disposed to wait and see before they join in the chorus of self-congratulation led by Mr. Chamberlain and the egregious Mr. Thomas. The greatest achievement of the quarter has been the Conversion Loan, but the Government has to divide the credit for that with its predecessors, the Treasury, those who carried through the Conversion, and, above all, with the holders of the Loan.

When we ask whether the masses of the people are any better off since the Government accepted office, there need be no hesitation about the answer. Is unemployment any less than it was? Is less money being spent on armaments? Is the lot of the poor any easier? The opinion of the Government is that a rise in prices is necessary to bring about trade revival, and efforts are being made to engineer this. Another rise in prices will inevitably follow the taxation of imports (where does Mr. Runciman stand in regard to the taxation of wheat and meat?). What are the unemployed, the old age pensioners, those who put their all into War Loan and had just enough to live on when it paid 5 per cent—what are these to do when prices begin to rise?

What has the Prime Minister to say about it all? He successfully conceals his fiscal views, while if he is bringing pressure to bear on the spending Departments he is keeping very quiet about it. And what has he to say about disarmament? Lord Cecil, we believe, holds that Geneva set the door wide open for disarmament. What is the use of that if the nations show no disposition to walk through it? Did Sir John Simon's speech in response to President Hoover's proposals cause a thrill of pride to pass through all Englishmen because of their country's wholehearted acceptance of something that would mean a measure of effective disarmament. Were we not all bewildered

rather, and filled with "doubt, hesitation, and pain?" These words suggest the "lost leader", and we should be profoundly sorry were Sir John Simon to qualify for this ignominious title. We do not share the view of him that is now very common; we cannot think that one digged from the pit whence he was digged, and with his almost unparalleled gifts, will be satisfied to became a "mere Tory", as we heard him called the other day, or to let Europe sink back into the old rivalries and the old diplomacy, leading to inevitable war in the future. But we must say clearly that the methods adopted at the Disarmament Conference will not do. They arouse the suspicion that something is being concealed, that once more we are getting back into the age of secret agreements and entangling alliances. Those who belong to the churches must bring pressure to bear on those who have associations with them—and especially on the Prime Minister, Sir John Simon, and Mr. Runciman, who hold the key to the situation—to take such steps at Geneva as will give back to Britain that moral leadership of the world which we should be proud for her to have. The nations have sworn to disarm. Why this long delay? Can Germany be expected to wait for ever until we implement our solemn obligations? Now is the time for action. To-morrow it may be too late.

* * *

A STRIKING article in the summer number of the *Yale Review* gives some remarkable figures in regard to progress in Japan. The spread of popular education has reduced illiteracy to less than 6 per cent of the population and the attendance of children of school age is 99½ per cent. It is almost incredible to learn that the number of books published in Japan annually almost equals those published in America and England together. Japan now publishes from 20,000 to 25,000 new books a year. There is no doubt that the Japanese people are destined to play a very important part in the world during the next generation, and we wonder whether the English-speaking peoples are doing all they might to understand their problems. The article in the present issue, with its prophecy of inevitable war between Soviet Russia and Japan, will, we imagine, come as a shock to most of our readers. It is well that we should all set to work to try to obtain a real appreciation of the problems of the Far East, for now the Far East is next door.

* * *

VARIETY of opinion about the statesmen's calling is well illustrated in a passage in the *Life and Letters of Mandell Creighton*. He says:

> I remember that in 1880 I met John Bright at dinner; he was very cross, apparently a Cabinet meeting had disagreed with him. Among other things he said, "If the people knew what sort of men statesmen

were they would rise and hang the whole lot of them". Next day I met a young man who had been talking to Gladstone, who urged him to parliamentary life, saying, "Statesmanship is the noblest way to serve mankind".

John Bright seemed to get into this kind of mood from time to time. We remember that John Morley quotes him somewhere as saying of the Cabinet room, "More crimes and blunders have been committed within its four walls than in any other place in the island". And yet no man in British politics gave more disinterested service than did the Tribune of the People.

One of the great difficulties now in regard to local politics is that many men connected with the churches who could render really splendid service to the community on City and Town Councils, leave such work entirely to others. They seem to have the same view of public life as John Bright had in his gloomy moments.

* * *

When recently asked to lecture on "Religion in the Modern Novel", we suggested that it would be a question of snakes in Iceland! Unless a novelist has a Roman Catholic or Anglo-Catholic axe to grind there are few novels which deal with religion apart from those which exploit a comic curate or a pillar of Nonconformity who is a crook. Sometimes, however, even a healthy-minded novelist like Mr. Priestley commits an unexpected offence. There were references to Congregationalism in *The Good Companions* which could be enjoyed though they contained a spice of criticism—we think of the minister's efforts to do his best at the funeral of Mrs. Oakroyd. But Mr. Priestley ought to be told that people who have attended Congregational chapels for twenty years do not regard life from the angle of Johnny Ramsbottom in *Faraway,* with his love of "good stoof", wine, and women. They have their faults, many and varied, but those faults are not Ramsbottom's. We do not hesitate to claim a knowledge of Yorkshire and Lancashire Congregationalism superior to Mr. Priestley's, and we have never met anybody in the last twenty years remotely corresponding to Mr. Ramsbottom. Things may have been different a generation ago; we have youthful memories which indicate that a Congregational Ramsbottom or two may have existed then. But to-day is a different story.

* * *

The *New Outlook* has done good service in printing the facsimile of a letter from Phillips Brooks to a lady who frequently worshipped as a visitor in his church in Boston. She was a Congregationalist and wrote to Phillips Brooks asking if she should partake of Holy Communion at Trinity. In his reply he said:

> I hasten to say in reply that I believe our Church by no means confines her administration of the Holy Communion to those who have become members of herself by Confirmation. Members of the Church of Christ in any of Its branches, by whatever denominational name they may be called, are welcomed to receive the Lord's Supper at her hands, and in many of our Congregations a distinct invitation to that effect is constantly given.

We suggest that the *Church Times* should begin a campaign to make acceptance of this declaration part of the Anglo-Catholic centenary celebrations.

* * *

We had intended to respond to requests that we should amplify notes previously written about the Group Movement. Unfortunately we decided not to do so until we had read Mr. A. J. Russell's *For Sinners Only,* advertised as "The Book of the Groups". We began to read it on holiday, but found the first chapters so nauseating that we put it on one side lest our holiday should be spoilt and our view of the movement completely jaundiced. The mixture of smart journalism and sickly sentimentality, with all this sloppy Christian name business, is mushy food indeed.

Mr. Russell has some strange ideas, especially about Oxford, and the movement's connexion with the University. He says:

> There could not be much wrong with the teaching, or it would not be permitted in Oxford University. . . . But how could one attack a religious movement which had the tacit approval of Oxford University? . . . Was that old stuff [Faith and Prayer] the best the new religious movement spreading out from Oxford had to offer? . . . Here was news once more, out of dear old Oxford.

"Dear old Oxford"! And for a Christian to possess a University degree fills Mr. Russell with wonder.

> When three B.A.s arrive with the remark that they were specially guided to accept the invitation. . . .

Three B.A.'s! It reminds us of nothing so much as the Indian dentist's advertisement:

> Abdul Lal Singh, first class tooth carpenter.
> Bridges build. My brother is B.A.

We are holding over our comments on the movement until next quarter. By that time we shall have read the rest of Mr. Russell's book. If it is much better than its early chapters, as we devoutly hope, we shall certainly say so.

* * *

The other day we listened to a distinguished divine arguing that those responsible for religious education to-day were making a great mistake in not teaching children to sing hymns with "meat" in them. He was particularly severe on songs of the "robin on the topmost

bough" type, partly because, so he said, robins never did sing on the topmost bough, and partly because these nature songs, now so common in the lower Departments of Graded Schools, were preventing children from learning hymns that would be helpful to them in future years. He urged that there was a good deal to be said for teaching children to repeat passages of Scripture and sing hymns, even though they did not understand their full meaning. It would be interesting to know what the enthusiasts for the Graded School movement have to say on this subject.

At a Sunday School Anniversary in this year of grace 1932 we heard a child of about ten years sing, apparently from a recently-composed cantata :

> Once our souls with sin were marred,
> Lying dead and cold and hard,
> Dark beyond all gleam of brightness,
> Black beyond all hope of whiteness.
> Jesus Christ one blessed day
> Blotted all our sins away ;
> On the cross for our redeeming
> Red His precious blood was streaming.
>
> In that cleansing fountain laved,
> By that blood our souls are saved !
> And the Spirit's grace has brought them,
> White as snow, to Him who bought them.
> So we climb the heavenly hill,
> Till our songs of rapture thrill,
> Where His ransomed host upraises
> Harps of gold and hymns of praises.

We must say that we should have prefered a robin, even on the topmost bough. Nevertheless it is a nice question. At what age, in what Department, for example, should children or young people be taught to sing, "When I survey the wondrous Cross", or "Hark ! the herald angels sing" ? When should meat for men supersede milk for babes ?

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We like the engaging way in which the Americans wage their controversies. Readers will remember Mr. Walter Lippmann's reference to Dr. H. E. Fosdick in *A Preface to Morals* :

> No painter who ever lived could make a picture which expressed the religion of the Rev. Harry Emerson Fosdick.

They should not miss Dr. Fosdick's reply. Saying that the trouble with the school of thought to which he belongs is that often they cannot make much *except* a picture out of their religion, Dr. Fosdick goes on :—

> Strangely enough, Walter Lippmann's criticism applies less to us than to himself. He says with repeated iteration throughout his book that the essence of his religion is "disinterestedness". May I suggest that some day he try persuading an artist to paint a picture of *that ?*

Worth noting too is Dr. G. A. Coe's retort to H. E. Barnes:

> Harry Elmer Barnes recently wrote, "Astronomically speaking, man is almost totally negligible", to which George Albert Coe whipped back an answer, " 'Astronomically speaking, man is' — the astronomer!".

* * *

THE problem of stigmata has always been an interesting one, both in well-known cases like that of St. Francis, and in others not so well known. A great amount of attention has been attracted in recent years to the case of Teresa Neumann, the daughter of a Bavarian peasant. Teresa is 34. She had comparatively little education and was a farmer's servant, living apparently a hard life. In 1918 a barn caught fire, and for two hours Teresa was handing up heavy tubs of water; she had a bad fall which began an illness which lasted for eight years, during which time she became partially paralysed and completely blind and was often in convulsions. In 1925 she suddenly started to improve and in 1926 a series of remarkable spiritual experiences began, which are still continued. Teresa was sleeping when she saw Jesus kneeling in prayer on the Mount of Olives; at the same time she felt a pain in her side, whence blood began to flow drop by drop. The Friday following the same thing happened, and this time she witnessed the scourging of Christ. From this time visions have appeared regularly, beginning each Thursday at mid-day. Teresa witnesses the Passion of Christ, is unconscious of all that is going on about her, and seems to share the Master's agony. Blood flows from her eyes, stigmata appear on hands and feet, sometimes the blood from the wound in the side soaks a bandage wrapped round twenty times, while now the wounds caused by the crown of thorns also bleed every Friday. She describes in simple vivid language what she sees during these visions and tells in Aramaic—a language, of course, of which she knows nothing—what she hears said.

Not only so, but she neither eats nor drinks, and has not done so, except for taking the Host daily, since September, 1927. At one time a commission of four Franciscan Sisters on oath watched over her night and day for a fortnight, during which time she took but 39 grains of the Host and 45 cubic cm. of water. Her weight, 55 kilos, was the same at the end of the fortnight as at the beginning. After the ecstasy on Friday she is found to weigh 4 kilos less, but the weight is recovered by the following Thursday.

At times Teresa not only sees the scenes in our Lord's Passion, but also other events in His life and in the lives of the saints. She is sometimes clairvoyant and sees what is happening at a distance or what has happened in the past.

Naturally, phenomena like these have attracted widespread interest. Theologians and medical men, as well as curious sight-seers,

have visited Konnersreuth in great numbers. So numerous were the pilgrims at one time that now episcopal permission has to be obtained in order to see the stigmatist. Teresa is said to be entirely unspoiled by these experiences and to have no trace of that hysteria by which critics explain the whole matter. So far as the evidence goes no attempt at financial exploitation has been made by her family The authorities of the Roman Catholic Church seem to be watching the case very carefully and apparently up to the present believe in the genuineness of the manifestations.

A case like this offers much scope for both psychologists and doctors. Readers who want to know the facts will find them in Dr. R. W. Hynek's *Konnersreuth* (Burns, Oates, 4s.). Dr. Hynek is a medical man who has been convinced by personal investigation that there is no natural explanation of what he has himself seen. The book is described as "Translated and Adapted". The translation is poor and we do not know what "adapted" means, but it will serve as an introduction to a very remarkable modern mystery.

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With this number the Congregational Quarterly completes the tenth year of its existence. We chronicle the fact with pleasure, in the hope that it might now be presumed that we have escaped not only the peril of infant mortality but also the diseases of childhood. We should like to thank our readers for their loyal support, especially those we hear of in all parts of the country who have taken—and kept—the journal from its first number.

As we grow into youth we are anxious to grow in usefulness—and grace; but in order to do so an increase in circulation is a first necessity. We hope to be able to report very shortly that an American edition is an accomplished fact. Some of the younger ministers of the denomination in the United States have long been planning such an edition, and their preparations, interrupted by the depression, have now been resumed.

Our aim is to double our circulation in this country, an aspiration that should not be difficult to realize. If every reader would celebrate our tenth birthday by getting an additional subscriber he would be rendering the journal a great service.

The first article in our next issue will be Prof. John Macmurray's Drew Lecture.

CHRIST AND HUMAN PERSONALITY.

Personality as an Achievement.

THE term "personality" comes down to us with a long and chequered history in the course of which it has been used with varying significance, for the most part lacking in the precision that is required in a philosophical concept of primary importance. In our own time, however, an ever-widening knowledge of the fundamental make-up of human experience is enabling us to envisage personality in a way that for the first time inspires confidence and promises useful results: we are coming to see that personality is a matter of organization or systematization; it implies a self which is capable of being determined from within because all its varied functions and experiences are integrated into an organic whole which is capable of sustained activity in the pursuit of ends of the most comprehensive kind.

From this it follows that personality is a matter of degree, and is to be viewed from our human standpoint rather as an achievement than as a datum. "Personality" says Dr. Matthews, "is not a possession which we inherit. It is an ultimate achievement, the ideal limit of our progress. We are not fully persons, but we are, we may hope, becoming persons.[1]" For what is given to start with is not personality in the sense of a fully organized self, but the raw materials of personality, consisting of various instincts inherited from our human and animal ancestry, together with the operations of intelligence and imagination, and the ideal ends prescribed by ethical experience. Every child comes into the world as a little animal furnished with a more or less complete outfit of instincts without which it would be unable to survive. As its life matures, the emergence of intelligence and moral control lifts it above the animal level and opens out new vistas of achievement. Thus two principles are at work in the psychical life, the instinctive, which links us closely to the animal, and the distinctively human, *i.e.*, the rational and moral, wherein lies the promise of a richer and fuller life. Hence the self is a highly complicated organism containing elements of very diverse origin and character, and it can only achieve its destiny in so far as it is able to bring about a state of harmony among the conflicting tendencies through due subordination of lower to higher. It is the personal problem of every individual self as its powers develop towards maturity to secure a satisfactory adjustment of the competing claims of the higher and lower. For so long as the self is incompletely integrated, its various elements work in mutual antagonism. It is thus incapable of complete obedience to the laws of its own being, and is therefore fragmentary and so far impotent.

1 *Studies in Christian Philosophy*, 175.

Psychotherapy has familiarized us with the fact that whenever the self fails to come to terms with some part of its own content or of the reality which environs it, the failure leads to repressions and inhibitions which hinder that integration which is the indispensable basis for effective personality. The self, surrendering to lower or narrower aims than those called for by its environment or its own nature, finds itself brought up against the hard facts of life, and, failing to achieve any stable adaptation, it seeks refuge from its sense of incapacity and impotence in some form of neurosis. The psycho-analyst seeks to cure this condition by bringing about a new organization of the sentiments on a more comprehensive basis.

Stating the problem of personality in this way, it might be supposed that it is purely a psychological problem with which the psycho-analyst alone is competent to deal. But while giving the most cordial recognition to the accomplishments of psychotherapy in removing obstacles to the integration and growth of personality we must not lose sight of the fact, so clearly recognized by Dr. Hadfield and others, that "religion abolishes conflict in the soul of man and liberates its energies as nothing else can[1]." Dr. Valentine rightly insists that the religious handling of personality goes far beyond anything that lies within the aims of psycho-analysis[2]. For while the psychological treatment is content to bring about a *modus vivendi* between the soul as it stands ethically and the world as it is imagined or conceived, religion goes deeper and seeks to bring the soul to a higher ethical level, and to secure its adaptation to a spiritual environment which transcends the realities ordinarily recognized. By psychological treatment a man may be delivered from internal conflicts and irrational fears without thereby rising to a higher ethical level. On the contrary, he is all the more likely to settle down to his normal morality without seeking to come to terms with the spiritual issue at all. His mind may be saner than before while his heart may remain unmoved, so that ethically speaking he is no further advanced. In the nature of the case it is the pathological rather than the spiritual condition that concerns the mental pathologists and

> their whole treatment is adapted to . . . the redirection of the energy of instinct, appetite and emotion in channels individually and socially practicable. They are concerned with citizens and not with saints, and where the Church might well be ill at ease they must perforce be content[3].

From the standpoint of religion, it is to the whole of reality, and not to any narrower environment, that the self must be adapted with a view to its completeness as a personality; and this whole reality is

1 A. C. Underwood, *Conversion*, 195.
2 *Modern Psychology and the Validity of Christian Experience*, 72-3. *Cf.* 76-7.
3 L. W. Grensted, *Psychology and God*, 145.

summed up in God. Without God, the self is really refusing to come to terms with reality, and is organizing itself upon too narrow a basis, with baneful results. What religion does is to create a new organization of the sentiments with reference to God as focus, and it thereby opens the way for a progressive development of personality such as lies beyond the vision of psychology. The whole purposive direction of life being centred upon God as summing up the deepest meaning of all that the soul can ever encounter, the lower impulses find an outlet for their energies by sublimation, discord and tension are overcome, and the personality achieves its richest harmony.

Personality won through Personality.

If then personality is an achievement rather than a datum, we must further recognize that the development of personality depends in large measure upon contact with other personalities. We are essentially social beings and we realize our highest possibilities through fellowship. Hence

> to Christian Theology at least, the loneliness of a personality single and sundered, is a condition that of necessity belongs not to life, but to death[1].

In Dr. Glover's words,

> It is always a person who opens the door to the higher life for us—wife, child, father, mother, friend. The great book that inspires us was written by a man or woman of great personality. All the best things and the greatest, the great idea, the new vision, peace of mind, come to us, each of them, through a person[2].

Indeed, according to Canon Grensted, the success even of psychoanalysis, as well as of various forms of faith-healing, depends in the last resort upon personal relationships. "Patient and healer alike are persons and . . . all that goes to make up personality, on both sides, is directly involved in the treatment[3]". Indeed that is the meaning of what is called " transference ". Results are achieved through response to the person of the analyst or healer in a faith that is made strong by love.

Now it is at this point that we begin to understand the significance of Christ for human personality. That significance is primarily twofold, (1) He reveals to us in a way that is clear beyond misapprehension, the rich, full meaning of human personality upon its highest level; (2) He reveals a loving personality as the deepest secret of God, and thereby makes possible new and enriching relations with Him.

1 Moberly, *Atonement and Personality,* 254-5.

2 *Jesus in the Experience of Men,* 51.

3 *Psychology and God,* 112, 114. Note that " the patient may be grievously hampered, especially in the later phases of the treatment, by the inadequacy of the analyst's own moral and spiritual standards and ideals" (*ibid.,* 120).

As to the first point, we need do no more here than recall the significant conclusions of M. Berguer, who, after a careful psychological examination of the inner life of Jesus, so far as that lies open to us in the Gospel records, declares that we have here a personality unique among men, in that it is both completely comprehensive and perfectly harmonized, showing no traces of those inner discords and tensions that are responsible for the inhibitions and hesitancies and maladjustments under which most of us suffer, in one way or another. Hence he declares it inevitable, on psychological grounds, that Jesus should be held up before men as Example and Leader and Healer.

But, more than this, Christ reveals God in personal terms. We have contended that the highest development of personality demands the adjustment of the self to the whole of reality; and from this it follows that the relations between the self and God must be of a personal order. For, however difficult it may be for an absolute philosophy to think of God in personal terms, however much indeed God may be exalted *per excellentia* above our finite notions of personality, it still remains true that in the life of religion God's relations with us are on the personal level. Now this is the essential truth in the doctrine of the Incarnation. "Whatever else it (this doctrine) may mean", says Prof. Pringle-Pattison,[1]

> it means at least this—that in the conditions of the highest human life we have access, as nowhere else, to the inmost nature of the divine. God manifest in the flesh is a more profound philosophical truth than the loftiest flight of speculation that outsoars all predicates and, for the greater glory of God, declares Him unknowable.

If, then, it be true that man's personality is moulded and enriched most of all through personal relationships, it is the witness of Christianity that Christ makes possible for us transforming relationships with God as the supreme Person. He is the Friend and Lover of human souls; He deals with us as Christ deals with us. What is essential and eternal within the Being of God finds its pledge and guarantee in the love of Christ.

From this it follows that the achievement of personality as a completely organized self that is focused upon God is brought about through personal relationships initiated through Christ. In his *Atonement and Personality*[2] Moberly pointed out a radical defect in "transactional" theories of the Atonement in so far as they proceed upon the assumption that unregenerate man is already a complete personality, so that the work of Christ is necessarily viewed as something done outside personality—something that must be conceived in quasi-mechanical terms—something which alters our status rather than our inner constitution: so that even regeneration has to be

1 *The Idea of God*, 157.
2 pp. 217-8.

regarded as an infusion from without. These modes of thought have ceased to have any meaning. Our relations with God can no longer be envisaged in terms of external contacts and mechanical operations; they are relations of an internal and personal kind. They involve, not the juxtaposition of mutually impervious entities, but a personal communion which is deeply interpenetrative. In other words, God, as He stands revealed in Christ, offers Himself to us in the kind of loving fellowship in which a man comes to share the personality of his friend. And the result is a unification and harmonization of the self from within, a growing into the likeness of Christ. Hence, says Dr. Valentine[1], the effect of atonement upon the mind or soul is unification.

> A mind cannot be at one with God while it is distracted and divided within itself. The state of atonement between man and God must mean harmony and singlemindedness within man,

and accordingly "is the realization of personality". "The atoned soul is the true self", morally unified, adapted to the whole of life and to the world, by reason of its new attitude to God, and it is therefore free, responsible, and personal.

Christ and Human Personality.

The development of personality therefore depends upon integration of the self through adjustment of the whole of life towards God as the final reality with which the soul has to do. Hence it is the progressive realization of the divine intention for man through his response to the spiritual world to which in essence he belongs. This process however involves the overcoming of inner tensions and discords which impede the free movement of the soul towards its divine end. These inner tensions are of various sorts, but the most fundamental of them is due to what we call sin.

1. *Sin.* Sin in the widest sense may be defined as the inner disorder which arises whenever self tends to usurp the place of God as the centre of organization. Whenever this happens, the real direction of life is missed; a man loses his rightful place in the divine scheme of things; he is lost to God and lost to himself. This situation is not by any means always the result of deliberate choice. It may be due to ignorance, arising out of the fact that a man has never been constrained to think things out and to consider what life really means. Or again it may be due to sheer moral inertia[2]. But whatever the reason, sin, in the words of Dr. Glover,

> is the exploitation of man, the using of the gifts of God against God, the negation of God, the repudiation *in toto* of God's love, of the

[1] *op. cit.*, 69, 72.

[2] I have ventured to make use of some sentences from an unpublished paper by the Rev. B. C. Plowright.

personal, throbbing, fathomless Fatherhood of that God whom Jesus revealed[1].

As such it is the deepest disorder in life.

How then does Christ deal with sin? He meets it first, by the revelation in Himself of the meaning of personality in its relations with God, and secondly, by His teaching and His Cross, which give men a deeper insight into the meaning of sin. He compels men to face the consequences of sin in their own life, and to realize that they can no more afford to neglect the health of the soul than the health of the body. But more than this is needed. The characteristic of sin is a divided mind involving all sorts of repressions and inhibitions. Long-continued habit produces a sense of futility and the uselessness of effort. The bitter memory of repeated failure to overcome wrong tendencies produces that suggestion of future failure which is fatal to confident action. Sin presents itself to the mind as an enslavement and an inhibition. The soul desires to reach out to the higher life, but lacks confidence and certainty. That is why, whenever Jesus handles men, He deals first with their sins. His first word to the paralytic who desires healing for the body is, "Thy sins be forgiven thee". A man who seeks wholeness in mind and body must first of all recover confidence in himself and in life. He must be enabled to get away from the dead hand of his own past. Inhibitions must be destroyed if there is to be new progress. "Thy sins be forgiven thee". Thus Christ sets free the energies that make for the re-adjustment of life by revealing the grace of God in forgiveness and thereby releasing the soul from the sense of bondage and futility.

But further, the new confidence which is the promise of victory, is confidence in Christ. That means the establishment of a new personal relation of trust towards God, wherein is experienced a powerful reinforcement of the personal energies which finds expression in a sense of victory over sinful tendencies. Thus the sense of forgiveness and the experience of ethical renewal lie at the root of all development of Christian personality. As Dr. Selbie says[2]:

> The source of all this is for the average Christian a vivid consciousness of communion with God in Jesus Christ. By seeking to do His will, sharing His ideals, and thinking His thoughts after Him, men and women enter into a personal relationship with Him, the effects of which are immediately felt in a quickening of their whole personality, and a strengthening of their capacity for good. As in the days of His flesh, virtue goes out of Him into them and they are renewed in the spirit of their minds. Nothing in Christian experience is more universal or more surely felt. Christ becomes in His followers the power of an endless life, and the weakest of them can say, "I can do all things in Him that strengtheneth me."

1 *op. cit.*, 76.
2 *Religion and Life*, 90.

Psychology, of course, regards all this from the standpoint of suggestion. The personality of Jesus floods the mind with confidence and hope by bringing into the dominant focus ideas of power and victory which release energies hitherto repressed by counter-suggestions of defeat and impotence. In this way Christ becomes for us the divine suggestion that overcomes our inhibitions and lets loose obstructed energies. We need not strain at the language here, for there is nothing to prevent us from recognizing in God the Author and Source of the suggestion; and further, we may not lose sight of the all-important fact that in the last resort, suggestion is really of the nature of faith. From its own standpoint, then, psychology will remind us that the power of suggestion that works through Christ is all the more potent because of its strong emotional accompaniments, which are due to the fact that in Christ our surrender is made not to a mechanical force, or to a cosmic drift, but to a person, and a person moreover who understands and is eager to help. It is futile to discount emotion in this connexion, as so many seek to do. Nothing really great in human life is ever accomplished without deep stirring of the spirit. Things that do not deeply move us never greatly challenge us. Even fear lends wings. But no power is stronger than love to reorganize our sentiments and to focus and direct our energies. That is why the love of Christ is the mightiest force the world has ever known for the development of human character. It turns sinners into saints and cowards into heroes. Recall the horrible sins of which Paul reminds the Christians of Corinth, and then the startling denouement, "And such were some of you", with the triumphant climax, "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God". (1 *Cor.* 6^{11}).

The mention of the Corinthian Christians will remind us that the complete unification of the personality in Christ is not usually brought about in a single moment, but is the ideal limit of a process of discipline in which character and understanding progressively realize and express what Christ means in human life. Short of that limit there may be manifest imperfections, but so long as creative contact with Christ is maintained there is no standing still, but a constant march forward towards the goal of ever more complete self-mastery. Hence the typical Christian personality is one that is becoming ever more comprehensive in its range, because Christ is becoming ever more completely the norm of all thought and effort. Hence it displays increasing mastery and adequacy as the years go by, and becomes ever more characterized by the sense of victory. Its final aim is the Buddhist's sense of calm repose *plus* that creative reaction upon the world and upon life which is the distinctive note in the personality

of Jesus. And there is a great record of experience through the Christian centuries that justifies the assertion that the results of the personal influence of Christ in the training of human personality are proportional to the vividness with which His own personality impresses itself upon the minds of men.

(2) *Untoward circumstance.* But sin is not the only element in human experience that frustrates the development of personality. For men who have sought in vain to wrest a meaning out of their sorrows and pains and disappointments, life is apt to lose its zest; their minds become embittered and their energies depressed; and their progress in personal achievement is heavily handicapped until somehow they can reach the conviction that, in spite of all, life is supremely worth while. This conviction is one of the most fruitful results of Christ's interpretation of a love that goes out in tender solicitude to all the children of God—an interpretation that finds its clearest expression in the Cross. For, whatever theology may make of it, we are confronted by the sheer historical fact that Christ has saved men by His Cross even more than by His teaching[1].

> One of the most remarkable things about man's moral nature is his capacity to turn evil to good ends and to make it a discipline of the soul. Suffering which will warp, sour, and spoil one man will refine, soften and enoble another, and the difference is in their reaction to it. To be able to react to evil in such a way that it can become a minister of good and a means of moral catharsis at once differentiates us from the whole animal world and shows us to be possessed of a moral nature which is, to that extent at least, *sui generis*[2].

Now it is through Christ, far more than in any other way, that men who have been broken by pain and disappointment have been led to feel that their very suffering has brought them into the deepest intimacies of God, and have thereby achieved not simply a Stoic patience and resignation, but a joyous sense that life is indeed a gladsome thing. The philosophy of the Incarnation is the only philosophy that can relieve the pressure of the problem of pain and suffering. Many beside Paul have walked courageously along that road towards the achievement of a personality that is master of circumstance.

This is even more true, of course, of those endless worries and anxieties about little things which depress vitality and enfeeble personality. All these disappear in the measure in which a man is really gripped by the appeal of Christ for confidence and trust in an ever-loving God. Once more the way is open to poise and balance and mastery.

Nor may we forget that Jesus takes immortality for granted, and thereby immeasurably widens the scope of man's personality by

1 *Cf.* Grensted, *op. cit.*, 131.
2 W. B. Selbie, *Religion and Life*, 87-8.

making him an actor upon the stage of eternity. So, too, whenever Christ becomes most real for men, they take immortality for granted. Instead of arguing about it in a way that points to inner uncertainty, they live in the light and the power of a love from which "neither life nor death, not things present nor things to come . . . . shall be able to separate us"; and Christian teaching surrenders one of the most powerful impulses towards personal development when in the fear of being deemed "other-worldly" it allows men to think that they are but the children of time.

(3) *Self-realization.* Further, Christ's revelation of the supreme value, in the sight of God, of even the lowliest, delivers man from what has been called his chronic inferiority complex, and opens wide the doors of opportunity by creating a self-respect that is born of faith in God. The people who come before us in the *New Testament* are for the most part quite obscure people; many of them indeed are slaves who, through Christ, have become personalities to reckon with in that ancient world. Even Paul, apart from Christ, might have remained a third or fourth-rate Rabbi, unknown even to the *Talmud.* It was the Christ in Whom there is neither Greek nor Jew, slave nor freeman, male nor female, Who caught him up into the currents of world history. In like manner, it was the Christ Whom he beheld in the Chapel of St. Damian Who transformed Francis of Assisi from an aristocratic worldling whom the annalist would never have thought it worth while to mention, into a personality who literally changed the world. It was Christ Who called forth David Livingstone from the cotton-mill and made him the creator of Africa. It was Christ Who transformed the degraded Bristol miners who heard the voice of Wesley and Whitefield into preachers and orators and students and thinkers and leaders of men. And who shall measure the revolution that is being brought about in the modern world by the ever-growing realization of Christ's valuation of men? It has abolished slavery, it has raised the status of woman as nothing else could, it has made democracy possible, it is making war impossible, it is undermining the strongholds of class prejudice and privilege; and to-day on the mission field Christ is turning savages into men, and short-circuiting thousands of years in the development of human personality. The fetters that cripple man's personality are falling on every hand. And the modern world needs from time to time to be reminded that it is Christ Who sets men free and opens for the humblest the gates of opportunity.

The way of Christ is the way of liberty. He stands for freedom of self-expression, freedom for personal development in a rich and satisfying relation with God. In reaction against some caricatures of Christianity, which in defiance of the teaching of the Master have

tended to present it as a code of negative taboos which depress personality, many of our contemporaries make a fetish of what they call self-realization. Perhaps it is a significant commentary upon this demand for self-realization that it is so loudly made precisely in an age when the psycho-analysts have their time fully occupied in trying to turn neurotic mechanisms into selves. It is for the most part pitifully mutilated selves that are seeking a realization which is not worth while, either for them or for the world at large; and if, as we are told, the way of escape is by facing reality, there is no reality more comprehensive than that which is mediated through Christ. His is the way of self-realization; nowhere else is there to be found a real self that *can* be realized.

In Dr. Glover's words[1]:

> Jesus had the largeness of range that we find in all who enter deeply into God's thought. He recognizes the variety of human nature; and His whole attitude is the saying of Yes—not No—to it in its variety . . . History has shown how the most varied types of nature find themselves in Jesus and grow in Jesus; the artist, the thinker, the popular preacher, the statesman, the linguist, the scholar, the musician, have all found freedom in Him. Yes, and what is much more wonderful, husbands and wives, and fathers and mothers, have found freedom in Jesus. Unlike so many of the great religious teachers, in that ancient pagan world, in India to-day, and in the Roman Catholic Church,

and may we not add, more significantly, unlike far too many Protestants,

> Jesus says Yes to the family with all its many interests, its unity and diversity, and its freedom. His conception of God is so large and generous that He makes religion as free as the freedom of God and as various as the variety of God.

Christ therefore does not deny the self, as Indian thinkers have done; He affirms it, and gives it a larger content. If He gives a man a new sense of his value for God, He at the same time gives him a new sense of the value of other men for God. This involves an ethical principle that binds all men together in a fellowship of service which finds its significance in the love of Christ. Thus each man's personality achieves its most comprehensive grasp by including as in a larger self the whole family of God. Thus, too, all human relationships are transformed by being brought under the sway of Christ, so that where He is most vividly realized, the obstinate divisions between man and his neighbour, and even between man and his enemy, are overcome in love.

(4) *Intellectual growth.* It should not be overlooked, however, that the response of man's personality to Christ includes the mind as well as the will. For complete integration will be impossible so long

[1] *Jesus in the Experience of Men*, 142,ff.

as the mind is under the dominion of ignorance and false rationalizations. Hence it cannot be too emphatically asserted that it is part of the function of Christ to make men think. Indeed His very presence in the world is a challenge to the human mind. Christ and His Cross have set men thinking from the earliest days until now—and thinking not solely about the mysteries of God, but about all that belongs to the world and to life. Has it not been said that the early Church, though not representing the cultured classes of society, came more closely to grips with the problem of its age, and in the end out-thought the ancient world? No man, indeed, can come to grips with the naked realities of his soul and God without thereby coming upon the track of many a mighty truth. As a matter of fact it would not be untrue to assert that every great renaissance of thought and intelligence since *New Testament* times has sprung out of a new realization of the power of Christ in the lives of men. The Middle Ages afford many an illustration of this truth, of which the most notable is perhaps the movement associated with the names of Francis and Dominic. The movement began in a new discovery of Christ, but among its characteristic products were men like Thomas Aquinas, Duns Scotus, Roger Bacon, and Ramon Lull. The Evangelical Revival furnishes a modern illustration: it, too, set men thinking to some good purpose as the outcome of their experience of Christ. They out-thought the bankrupt Deism of the philosophers as well as the complacent Hedonisms of the moralists and the tepid philanthropies of the churchmen and the politicians. However startling it may sound to Mr. Bernard Shaw, they succeeded for a while in making England intelligent as well as decent. Any man who comes to terms with Christ is facing supreme realities. Dr. Valentine is in the right of it when he holds that only the mind which, through Christ, is being brought into ever closer adaptation to God as the supreme reality, is in a position to know what reality, in the last resort, is[1]. And this surely means that men who take Christ seriously will out-think the modern world.

(5) *Complete soundness.* If all that we have said is true, the personality that is being perfected in Christ will be marked by a spiritual and physical vitality which finds its correlate in an all-pervading sense of buoyancy, elation, cheerfulness, patience, and even hilarity. Does that last word seem strange? The Church was not afraid of it in earlier days. The man whose mind and heart are at rest in God and confident in His love; the man, who, under the discipline of Christ, is becoming day by day ever more master of himself and ever more adequate for all that life demands, should know the meaning of gaiety. Francis of Assisi would have such a

[1] *op. cit.*, 75-6. *Cf.* 85.

one join him in a merry roundelay. For the Lord hath put a song in his heart. Hilarity? Aye, and humour too. For the man who lacks a sense of humour is woefully inadequate for life, and is in for some hard knocks. He cannot appreciate the smile of Jesus. Real humour is kindly and generous, like the smile of Jesus. It might be worth debating as to whether genuine humour can exist without a religious background. It is certainly part of a sound mind. And such a mind, cheerful and courageous, will possess a spiritual health that is the best possible antidote against the ills of the body. *Mens sana in corpore sano*. Did not Christ come that we might have life and have it abundantly?

"His name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all" (*Acts* 3^{16}). Perfect soundness! This is what Christ gives to our poor crippled personalities, "through faith in His name".

E. J. Price.

THE PLACE OF SPECULATION IN LIFE.

In the broadest sense speculation is a part of all mental activity and human enterprise. There is also the narrow, restricted sense, in which it is synonymous with gambling—the risking of money in games of chance, at the tables, or on the results of sporting events.

First let us consider it briefly in some of its general aspects, and then in some of its particular manifestations in thought and action, in order that we may try to discover where the line should be drawn in deciding our attitude towards various forms of speculation. It is beside the point for us to try to decide the exact place that speculation shall hold in our lives, for in a sense—a very real sense—all life is speculation.

It has been said that there are only two things certain in life—death and taxes. Be that as it may, there are few things in life worth having, doing, or experiencing that are not attended by risk. Marriage is said to be a lottery, parenthood cannot escape the anxious enquiry: "The child, what will it become?", all business is a speculation, and even in the spheres of politics, philosophy, and religion it is not usually the deepest and sincerest thinkers who attain the comfort of complete assurance and certainty.

On the other hand, life without speculation would be, and would have been, a dull and uninteresting affair. Civilization, culture, and progress owe an incalculable debt to it. All pioneers are, in the full sense of the word, first speculators, and in the realms of thought and action the world's leaders have been speculators—men who have observed keenly and studied closely, and, having arrived at their conclusions, have had the courage to back their convictions against all opposition. It is difficult to imagine what the world would have been without the speculations of the great pioneers in science, philosophy, and religious thought; in exploration and mechanical invention; and in the arts, commerce, and industry.

There is a dark side to the picture, of course; some of the world's greatest speculators and pioneers have wrought untold misery by their speculations.

For good or ill, speculation has had a very large share in the evolution of our civilization and progress, but it is not a good or an evil in itself. What matters is the use to which we, as reasoning beings, put our power to speculate. We speak of aimless and idle speculation and it is as possible to use, abuse, or waste this faculty as any other with which we are endowed. Speculation has given us anæsthetics and poison-gas; the lifeboat and the submarine; universities and Hollywood; the *Divine Comedy* and Satan-worship. Unfortunately, some speculations which have been admirable in intention have produced disastrous results.

In the sphere of religion, in which the soul seeks above all things perhaps, security and certainty, the very search for a " sure and certain hope " involves for most sincere, candid spirits an ordeal of doubt and speculation which, though it may be salutary and wholesome, tests the moral fibre with a ruthlessness and thoroughness which make the often glibly used phrase " an agony of doubt " something more than a figure of speech. But, whilst feeling perhaps that to some serenity and certainty come with less struggle and searching of heart than to others, we must beware of a tendency to regard speculation in matters of faith as a sign of intellectual and moral superiority. A simple faith *is* a possession to be sought after and coveted, and the indulgence of idle or arrogant speculation a habit of mind to be guarded against by all to whom religion is a vital factor in life, and not a mere week-end habit and relaxation. Tennyson said truly :

> There is more faith in honest doubt,
> Believe me, than in half the creeds.

—but he did not stop there—he went on :

> He fought his doubts and gather'd strength,
> He would not make his judgment blind.
> He faced the spectres of the mind
> And laid them; thus he came at length
> To find a stronger faith his own.

Let us deal next with speculation in the affairs of every-day life and in the narrower sense of taking risks for pecuniary gain.

I think it is clear that speculation is unavoidable and is a condition of most of the ordinary enterprises and activities of our day-to-day existence.

The head of a family speculates when he chooses a house, the father speculates when he selects the school at which his son shall be educated, the son speculates when he makes up his mind what career he shall follow, the merchant speculates every time he buys goods which he hopes to sell at a profit, you enter into a speculation with the insurance company every time you take out a life policy or buy an annuity. All these are in a true sense as much speculations as putting money on a horse, buying tickets in a sweepstake, gambling at cards, or going to the tables at Monte Carlo. Yet we feel that there is a difference somewhere—one kind of speculation is justifiable (as in the case of life insurance), another inevitable (as in the choice of a school), whilst most of us would consider another (frequenting the tables at Monte Carlo) to be reprehensible.

It is not perhaps an unfair inference from the parable of the talents to suggest that even our Lord in certain given circumstances approved of speculation rather than " safety first "—even if you regard the parable as dealing only with spiritual values and the talents as representing spiritual qualities, the fear of using (speculating with) those

talents lest they should be lost or exhausted, and not the determination to risk them in the service of others, is what is censured.

There are extremes in speculation as in most other things. Some speculations, even to the most exacting moralist, are clearly lawful, whilst others, even to the most hardened and desperate of gamblers, are as certainly forbidden.

Where is the line to be drawn? Unfortunately the problems in life seldom afford strong contrasts in black and white, and it is unsafe to dogmatize concerning those of neutral hue. As in such matters as Sunday observance, the drink question, and theatre-going, each of us must settle for himself what line he should take in a given set of circumstances, according to the nature of the speculation involved and his reactions to it. One stipulation only—each must seek honestly and earnestly to know what is the mind of Christ for him in the solution of the problem to be decided.

Are there any principles that we can lay down for our guidance with regard to financial transactions containing an element of speculation? With some diffidence I should like to suggest a few:

(a) There should be an element of service in every speculative operation we undertake.

(b) No unnecessary risk should be created by our actions, but rather should we seek to eliminate by our actions otherwise unavoidable risks.

(c) We should avoid all speculations in connexion with which the main incentive is getting something for nothing.

(d) Risk to the happiness and welfare of others should as far as possible be absent from all our transactions.

(e) We must avoid speculation for speculation's sake. The love of speculation can produce as violent a fever in the mind as unbridled ambition, and lead us as surely to ignore the claims of sanity, honesty, and charity.

Let us try to apply these principles to a few of the forms of speculation which we normally associate with the word.

Taking speculative enterprise in business generally, we have it on the authority of Walker, the economist, that

> speculation, whilst confined within moderate limits, is the agent for equalizing supply and demand, and rendering fluctuations of price less sudden and abrupt than they would otherwise be.

With the important qualification he mentions, speculation is performing a useful service—it is when speculation goes far beyond moderate limits that we have South Sea Bubbles, Hatry crashes, and Wall Street panics.

Coming next to Stock Exchange transactions, modern business could hardly be carried on without the help of stockbrokers and

jobbers, discount houses and dealers in exchange, who, like other traders, but only in the same way essentially as other traders, have to take great risks in carrying on their business. Even the strange menagerie of bulls and bears and stags has its uses in the money market and to the community at large, although the activities of these mysterious creatures seem to the average man to have much more of the character of pure gambling transactions than those of, say, a grocer, or a doctor, or an architect.

Is there any reason why we, on our side, should abstain from Stock Exchange transactions? It depends, I think, on the nature of the transactions and the circumstances of the individual concerned. We are bound, in my view, to consider the nature of the business in the shares of which we propose to invest—to take two extreme examples, a temperance advocate cannot honestly put his money into a brewery, nor can a pacifist conscientiously invest in an armaments concern. I do not know whether we have any right to say that no one should buy stocks and shares from any other pecuniary motive than the income they yield, but I am certain that for the average man it is wiser, not merely as a matter of sound finance, but also for the health of his character and for the peace of his mind and conscience, to abstain from speculating on the rise and fall of the market. "Having a flutter" on the Stock Exchange is very attractive to some temperaments, but getting something for nothing is not a healthy form of acquisition for anyone, and it is not easy for one who gives way to the temptation to try to get rich quickly without effort, to maintain a sane outlook on life and a just appreciation of the rights of the rest of the community. We should not hear so much in the Courts about "rash and hazardous speculation" as we do if those who begin in a small way "buying for a rise" realized that the very fact that they are attracted by such transactions renders them the more likely to succumb to the fever of speculation.

There are, of course, other forms of speculation in business besides Stock Exchange speculations—a man need not go to Throgmorton Street to become rich or be ruined. All business is speculation, but the honest trader has limits in speculation set for him by his conscience that he may not pass. To take one example—over-trading (trading on a scale out of all proportion to capital resources) is one form of speculation we may not practise for the reason that, although the trading itself may conform to some of the principles I have suggested, it nevertheless contravenes others.

Coming next to insurance and other ways of covering risks—it is sometimes said by those who defend gambling as harmless so long as you only risk what you can afford to lose that insurance is as much gambling as betting on horses. The fundamental difference is not that one is gambling and the other is not, although that difference

can, I think, be successfully maintained, but that the latter is essentially selfish and pays no thought to its effects on the lives and characters of others, whilst the former is in fact entered into with a view to safeguarding our possessions (not necessarily a selfish object) or guarding those dependent on us against risks that are outside our control. Insurance is in effect a pooling of resources by a number of like-minded people through the agency of an insurance company so that those who meet with misfortune may be assured of help from their more fortunate co-operators. It is consonant with the Biblical injunction that the strong should support the weak, and the denunciation, " But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel", cannot be uttered against those who, in order to secure their dependents as far as possible from privation and want, insure their lives or otherwise seek to guard against the uncertainties of life.

We are enjoined not to be over-anxious for the morrow, and one way open to us to achieve this so far as material interests are concerned is by insurance. But I do not think I need labour this point. The considerations which apply to insurance are seldom, if ever, operative in connexion with what is usually understood by gambling.

Perhaps I should point out that much in the business world which looks like gambling is not gambling at all. Covering by futures, by hedges, and straddles in the cotton market, for instance, is normally resorted to by spinners, weavers, manufacturers, and merchants for the purpose of eliminating the speculative element from their business.

Next we come to gambling, pure and simple, if such adjectives may be applied to it—such things as betting on horses, having 3d. a hundred on at bridge, taking tickets in a sweepstake, or putting money on the red at the tables. Should gambling have any part in our life? I think not. I know there are many who say they see no harm in risking what they can afford to lose, but no man professing to follow Christ can regard himself as other than a trustee or steward of such means as he has. The money is not his to do with exactly as he likes, and he must, if he would be innocent of irresponsibility or levity in the discharge of his duty of stewardship, satisfy himself that the way in which he spends his money is not likely to be harmful to himself or others. Some people may be rather tired of the "brother's keeper " argument, but we cannot ignore it. Influence and example still count in our social relations.

You may feel yourself strong enough to resist the temptation to go beyond your means, but there is always the other fellow to consider, and even in your own case the excitement or added zest which it is claimed is given to life by a little mild gambling is unhealthy. No game is worth playing which is not interesting enough to be played for the love of the thing, and yet I know plenty of sane men

who do not think a game of bridge worth while unless there is something on it, and who go so far as to say that you can't play it properly unless there is. Simple enjoyments and pleasures are somewhat out of fashion, and at the same time gambling in some form or other was probably never more prevalent than now. It is difficult to say which is cause and which effect, or whether both are effects produced by some deep-seated dissatisfaction and craving for self-forgetfulness. It seems clear to me, at any rate, that gambling is anti-social in its effects, debases the moral currency, and diverts the energies and thoughts of a considerable part of the community from saner and more wholesome occupations.

There is a great fascination for some minds in the idea of " living dangerously ". By all means let us " live dangerously" if by so doing we are helping towards the attainment of some high ideal. There are still plenty of legitimate outlets for the energies and ambitions of men of goodwill who find the daily round too dull to be endured without the stimulus of some risk or hazard.

We can none of us go through life and hope to escape speculation in some shape or form, but we can ensure by God's help that the motives from which we speculate and the speculations into which we enter, whether in the spiritual, mental, or material realm, shall be such that at the end our hands may be clean and our hearts pure.

H. S.

NATURE'S MECHANISM.

Let us suppose that we are gathered together on a hill top, viewing a beautiful landscape, on a summer day. We know that we are looking at a wonderful scene. We know too that there is a vital relationship between it and ourselves, and that our lives are possible only because of what we see before us. Reflecting on the principal features of the picture, we recognize inanimate matter in the form of earth and water, animate matter in the form of vegetation and animals, and sunshine giving light and warmth to the whole. If our interests were purely æsthetic we should be satisfied by allowing the mind to dwell only on the evidence of form, colour, and motion supplied to the eye. But mankind has always looked on nature with curiosity, and just as we of modern times when we see an interesting machine naturally enquire how it works, so men throughout the ages, in different ways, have sought for knowledge of Nature's mechanism.

My primary concern in this article is to dwell briefly on a few of the principal results of modern knowledge concerning the physical universe, not so much with the object of imparting information—as I shall not refer to anything that is unfamiliar—but with the intention of emphasizing the revolutionary change which has come into our interpretation of Nature on her physical side during the past fifty years.

The three fundamental factors in the scene which we are contemplating in imagination are (1) matter, the basis of everything that is tangible; (2) radiation, with which we are most familiar in the form of sunshine; and (3) life. The process of Nature which makes our life possible is one in which solar radiation acts through the agency of vegetable organisms. We and our landscape are the product of the interaction of matter, radiation, and life. Of these three factors, matter appears to be the most fundamental. We do not know of life apart from matter. Neither do we know of radiation apart from matter. The immediate evidence of our observation seems to tell us that all Nature is a manifestation of different forms and states of matter. So long as we confine ourselves to what is obvious, the conclusion to which we are inevitably driven is that everything in Nature, including ourselves, can be explained in terms of matter.

Such a conclusion forms the basis of what has been termed the materialistic or mechanistic view of Nature. For the purpose of interpreting the processes of Nature it has the advantages of appearing to be simple and of not involving unwarrantable assumptions. But as the basis of a philosophy of Nature, and more particularly of human life, it possesses the serious disadvantage that it appears to deprive the higher attributes of human life of any significance.

One of the consequences of the materialistic view which was commonly held by scientists of all kinds half a century ago is that it created an antagonism with those whose concerns were more with the understanding and guiding of Man's spiritual nature, the fact of which is no less real than that of matter which can be weighed in a balance. It is no part of my present purpose to comment on this antagonism. I am concerned only in trying to show the remarkable change which has taken place in our view of Nature as a consequence of fuller knowledge of its working.

Let us for the moment try to divest our minds of what we have learned of the constitution of matter from the teachings of modern physicists, and take up as far as possible the position of the physicist and chemist of say fifty years ago. Their minds were dominated by the atomic theory of matter, according to which all matter was reducible to a limited number of readily identifiable elementary substances, about ninety in number. It is true that some of them held hopes of the discovery of some single primordial substance from which the elements were made, but this was to them a matter of speculation and not of fact. They knew that these elements were capable of combining to form compounds. Some compounds were of simple and easily ascertainable composition. Others were so complex that their analysis defied the ingenuity of the most expert chemists. They also knew that life was always associated with the complex compounds, and it easily became an article of faith with them that life was an attribute of the most complex compounds. Given the skill in the first place accurately to analyse these compounds and afterwards to synthesize them, the creation of life in the test tube became a possibility. At different times some have in fact claimed to have produced a living synthesis, but the claims have never been verified.

The supposed interconnexion between animate and inanimate matter does not seem to have presented an insurmountable difficulty to many leaders of scientific thought half a century ago, but radiation caused much perplexity. How, said they, can radiation, which is apparently a form of atomic activity, communicate itself across what appears to be space? For instance, how does sunshine reach us? To explain this effect it was necessary to invent an intangible medium, to which the name ether was given. The supposition that space is pervaded by ether resulted in such an extraordinarily accurate and apparently complete explanation of all the known phenomena associated with light that the ether, which was at first only assumed as a working hypothesis, came to be regarded as an established fact. The scientist's universe then included matter and ether, and he believed that everything could be accounted for by either or both of these two entities. The ether, however, proved itself to be a very troublesome

conception. In the first place, it existed by inference. All efforts at demonstrating its existence failed. In the second place, the properties necessary for the conveyance of light were at variance with other essential properties, and in assuming the existence of the ether, scientists found that whilst disposing of one difficulty they had created another which has hitherto baffled investigation. Nevertheless, there did not appear to be anything irrational in the simple scheme of Nature which then dominated the faith of the scientist. Matter he was sure of. Life was never known apart from matter, and the solution of its mystery was only an affair of increased knowledge and improved technique. That the ether was a fact could not be disputed in view of its role in the theory of light, and its difficulties also would likewise yield to fuller investigation. Matter itself did not excite much, if any, serious difficulty. That there were so many different kinds of elementary matter with no apparent bond of union was troublesome and seemed to involve a mystery, but no one could deny that the elements existed or that the universe was built up from them.

With such an apparently simple and logical scheme in his possession the nineteenth century scientist felt that the main features of Nature's mechanism had been laid bare, and that human belief that was not consistent with this knowledge was mere superstition.

Nevertheless this simple conception did not give much satisfaction to any but its advocates. It appeared to afford no immediate encouragement to man's instinctive striving after moral development and mastery over the conditions of life. In a word, it appeared to have no spiritual significance and was therefore inconclusive.

About thirty years ago a new page was turned in the book of Nature, and it became clear that the atom was not the unit of matter, and that so-called particles of electricity were more fundamental. The subsequent years have witnessed the growth of the hypothesis that matter consists of positive and negative particles of electricity, named respectively protons and electrons. It is assumed that every atom consists of a nucleus which may comprise a proton or an assembly of protons and electrons, and surrounding this nucleus at a relatively great distance away is a system containing one or more electrons in orbital motion. It is also assumed that the various elements of the older scientists are merely different groupings of protons and electrons.

Space will not permit any review of the main evidence on which these assumptions are based. It may, however, be useful to remind ourselves of some of the main features of the modern theory of matter. The atom is likened to a planetary system in which electrons revolve at high speed in regular orbits about a sun-like nucleus. Its dimensions are so small that sizes expressed in conventional units convey no

meaning. Sir Robert Hadfield may be credited with one of the aptest illustrations of the size of an atom. He says that if an ordinary evacuated electric light bulb were pierced with a tiny hole so that atoms could enter the bulb from the outer atmosphere at the rate of one million per second it would take one hundred million years to fill the bulb to atmospheric pressure. Each of these inconceivably tiny bodies is not a solid thing, but is a region occupied more by space than substance. Professor Andrade says that if the nucleus be imagined to be of the size of a billiard ball, the distance of the nearest electron will be somewhere about the distance from the centre of the table to the walls of the billiard room, while the distance to the farthest electron will be about half a mile. As to the speeds at which the electrons revolve about the nucleus, Sir Ernest Rutherford tells us that the speed of the outer electrons is about 800 miles a second, whilst the speed of the innermost electrons is about 90,000 miles a second.

It may be useful here to interject a comment by Bernard Shaw. He says that our credulity though enormous is not boundless, and our stock of it is quite used up by our astronomers, physicists, and a host of other marvel-mongers whose credulity would have dissolved the Middle Ages in a roar of sceptical merriment. But following on this comment it is well to remind ourselves that the modern scientist does not assert that the atom is in fact a thing of the kind just described. What he says is that the atom is a structure of which the properties so far as they are known are consistent with the assumption that it is made up of electrons revolving at great speed and at great distances from a nucleus. A working hypothesis is not a statement of fact. It is only an article of faith to be discarded when it can be replaced by something better.

Radiation, according to the modern scientist, is something which can be regarded as a wave motion. But the medium of this motion is so much a subject of controversy that the ether so positively postulated by the older scientists has relapsed from the region of fact into that of conjecture.

Radiation is capable of being excited in many ways. For example, the electrons of the atom, when disturbed so that their orbits are re-arranged, give out radiation which may be perceptible as light, or heat, or ultra-violet rays. When electrons detached from atoms are artificially flung with sufficient violence against an obstacle they produce X-rays. When an atom of radio-active material such as radium breaks up it produces radiation of the most penetrating kind yet known to us. The gamut of radiations already explored ranges from the exceedingly short wave length radiations of radio-active bodies down through the longer X-rays of surgery, the still longer ultra-violet rays, visible light rays, infra red or heat rays, to

the very long waves used in wireless telegraphy. All these radiations are similar in kind and differ only in wave length. The medium of their transmission is still designated the ether, but what the ether is so far passes comprehension that some physicists have found a way of escape by ignoring it.

The perplexity which has arisen from the more intimate study of matter does not show signs of being resolved at an early date into a simple and easily intelligible statement of fact. Until recently it could be said that modern physics was dominated by two fundamental and possibly related conceptions. The one was the electron, with its counterpart the proton, which could be likened to exceedingly small and apparently solid specks, and the other was radiation, which could be regarded as a train of waves.

The mystery of matter and of the mechanism of Nature deepens, however, with every advance towards its understanding, and recent experiment has started the question as to whether there is any difference of kind between the electron and radiation. Not long ago it was considered that the two were essentially different from each other. A stream of electrons appeared to be very different from a stream of radiation, say X-rays. A stream of electrons is equivalent to an electric current, and can be deflected when caused to pass through a magnetic field. A stream of X-rays cannot be so deflected. If a stream of electrons or a stream of X-rays is projected through a tiny hole and caused to impinge on a photographic plate there is produced on the plate a small circular patch. The position at which the patch is produced on the plate can, in the case of the electrons, be varied by causing the stream to pass through a magnetic field before striking the plate. No such effect can, however, be produced in a stream of X-rays. This fact justifies the assumption that the two streams are essentially different from each other. It has, however, long been known that when a stream of X-rays is passed through a thin metal film the image produced on the photographic plate consists of concentric rings. This fact can be explained on the assumption that the stream of X-rays consists of a stream of waves. It could not have been anticipated that a stream of electrons passing through a thin film would produce a like effect. All that could have been expected was that owing to the collision of the electrons with the molecules of the film the electrons would be scattered, producing a blurred image on the plate. Actually it has been found that the image produced on a photographic plate after a stream of electrons has passed through an exceedingly thin metal film consists of concentric rings just like the image produced by a stream of X-rays. The astonishing fact is revealed, therefore, that a stream of electrons is essentially the same as a stream of radiation. It differs mainly in that it can be deflected by a magnetic field. Otherwise it

would appear to be impossible to distinguish the electron, and consequently matter, from radiation, which formerly was regarded as essentially non-material. There appears to be no escape from the conclusion that in the last, or at least in the latest, analysis matter has become lost in something which we refuse to recognize as matter and the nature of which has hitherto completely baffled all investigators.

It is time that we stumbled over a brick to remind ourselves that, judged by our physiological reactions, matter does exist, is very real, and in certain forms possesses what as human beings we have learned to regard as solidity. Having returned to the realm of ordinary experience, and with our eyes turned once more to the familiar scene which we were contemplating at the commencement of this article, we remarked that we saw there, matter, life, and radiation. We did not, however, mention consciousness, by which we were aware not only of the scene but of ourselves. We have enquired of the physicist what he has to say about matter and radiation, and we have found that he has a great deal of fascinating information to give us about phenomena associated with these things. He has been compelled to abandon the dogmatic attitude of his predecessors and to confess that his efforts have resulted mainly in a deepening of mystery. He will not admit, and quite rightly, that his efforts at elucidation have been in vain. He can rightly claim to have advanced greatly beyond the position occupied by the scientist of fifty years ago, and he now says that Nature is not mechanistic according to our previous ideas. What it is is not known. It no longer appears to be fortuitous but a pre-conceived scheme, some aspects of which are dimly discernible to us. In the words of Jeans, the universe begins to look more like a great thought than like a great machine.

It is obvious that the predominance of influence in physical science is held at present by the great mathematicians. They find it much easier to express the physical processes of Nature in the terms of mathematical symbols than in the terms of familiar experiences. This fact is probably full of significance, and we may with advantage dwell on it for a moment or two. The dominance of the mathematician in the realm of science is not a condition which is peculiar to modern science. Newton dominated the science of his period by his mathematics, not by his speculations on the processes of Nature. There are two ways of elucidating Nature. According to the one, the obscure effects of Nature are correlated with familiar effects. According to the other, they are co-ordinated by a mathematical expression. The success of the mathematical method is often so great as to make us blind to its limitations. Those of us who are familiar with the enthusiasm of the modern boy know how greatly he is fascinated by the railway train. He will sit all day on an

embankment looking out for notable trains. There are two fundamental facts about the train that make an instant appeal to his mind, namely, the motion and the agency of motion. He will naturally wish to know something about both. From his point of view on the embankment he can study the motion. But he can gain no direct information as to the means whereby that motion is produced. If he could board the foot-plate and learn from the driver something about the engine and how its power is developed and controlled, his thirst for knowledge would soon be satisfied. He is, however, confined to the embankment. He can only speculate on the agency which produces the motion which enthrals him. The utmost of precise knowledge that is permitted to him in this condition concerns the motion itself, and this he can reduce to the mathematical expression $s=vt$ where s is the distance travelled in time t, having given that the velocity is v. This simple illustration, without travesty or disrespect, helps us to understand the part played by the mathematician in modern science.

We may now ask the physicist another question. Does he still consider life and consciousness to be attributes of matter? His answer definitely is that he does not know, and that he has no data on which he can base an opinion. We must therefore look to others for our answer. To whom can we turn? To the biologist? He too has a romantic story to tell, but as to the essential nature of life he can relate nothing except of its mystery. Shall we turn to the philosopher and ask him about consciousness? His answer will be like that of the others. Must we conclude that these enquiries do nothing but establish their futility? Surely not. We have found that the labours of the scientist have greatly enriched our stores of knowledge. We know that his labours have led us in the way of material benefits. And his supposed failure to elucidate the mystery of Nature is itself a positive gain, in that it has delivered us from a narrow and spiritually dangerous outlook on Nature.

The pursuit of knowledge is never without its effect on the pursuer. Man possesses not only a body which requires to be fed and exercised and a mind which seeks continually for appropriate occupation but also a spirit which differentiates him from all other objects of creation. We can no more deny the fact of man's ceaseless striving after the satisfaction of his moral nature than we can deny the fact of his recurrent desire for food. The knowledge which he acquires from Nature inevitably affects the whole of his being. It is obvious how science has ministered to man's material well-being. It may not be so obvious but it is none the less a fact that man's outlook on life is profoundly influenced by the fundamental teachings of science.

There is at present a large body of opinion that the tenets of modern physical science are more helpful to man's moral nature than the materialistic or mechanistic teachings of a century ago. But it must be admitted that there is truth in the objection that modern science remains as essentially non-moral as the science which has been displaced. The advantage on moral grounds which has been gained from modern science is that it has destroyed the belief that matter is the fundamental fact in Nature and that everything can be regarded as an attribute of matter. The matter of a century ago which seemed so real and intelligible has proved to be elusive and mysterious. We are therefore justified in assuming that the truth is to be appreciated along avenues other than those pursued by the avowed scientist. Poets, artists, seers, and saints, by methods not understood, may also reveal to us aspects of truth as valid as those reducible to measurements. It may be that we shall never advance so far as to be able to reconcile the revelations of any one with those of the others. But if those revelations ennoble our aspirations and urge us to more worthy achievements, we may assuredly regard them as aspects of truth.

J. D. Morgan.

THE LITURGICAL FACTOR IN SOME RECENT OLD TESTAMENT CRITICISM.

I CANNOT do better than preface this article with some words of my late lamented friend Dr. George Buchanan Gray, whose sudden and premature death about ten years ago was so great a loss to Biblical scholarship.

In the introduction to the first volume of his International Critical Commentary on *Isaiah,* speaking of *Isaiah* as a whole, Dr. Gray says:

> No full justice can be done to a book which is a great monument to Jewish religion after the Exile if all our attention is devoted to determining whether this or that passage is "genuine", and dismissing it as not "genuine" if it is not the work of Isaiah. In reference to works such as the *Book of Isaiah,* the term " genuine " is indeed misleading. None of these nameless writers may have possessed the religious genius of Isaiah, but together they represent the play of the earlier prophetic teaching on the Jewish Church. In religion, as elsewhere, great personalities come first, and it is the privilege of the student of the *Book of Isaiah* to come face to face with one, if not two, such personalities; but the religious community is the necessary outcome, or field of action, of the great religious personality and his teaching, and the student of the *Book of Isaiah* has but half entered into his inheritance, if he communes with Isaiah and the great Exilic prophet, but fails to feel the life of that post-Exilic community which not only preserved for themselves and for us the words of the earlier prophets, but preserved them in books which were also made to breathe the hopes and aspirations that sustained the Jews through centuries of isolation, oppression, and temptation.

I.

The point made by Dr. Gray in this passage is one that has become increasingly recognized by *O.T.* scholars during recent years. It is realized that the Literature which makes up our *O.T.* Canon owes its selection and survival to the action and practical needs of the religious community or church; that behind it there is the continuous and unbroken life of the community, ever developing and adapting itself to changing conditions and environment. The old material was constantly being re-interpreted. As Geiger has remarked, in a well-known passage:

> The Bible (of the Jews) is, and at all times was, a Word full of fresh life, not a dead book. This everlasting Word belonged not to a particular age; it could not be dependent (for its meaning) on the time when it was written down, and as little, upon this theory, could it be without what seemed to be new truths and discoveries. Hence

> every period, every school, every individuality introduced into the Bible its own way of regarding the contents of the Bible. In later times this took place in the field of exegesis, but before that, when the Bible had not yet attained an absolutely fixed form, the same result was reached by manipulation of the text. Thus the Bible became the full expression of the higher life of the people. That which seemed deficient in the text of the holy book, the national spirit innocently supplied, and, unconscious of any breach of law, impressed its own stamp on the traditional text.[1]

The text of the Book can only be properly understood when full allowance has been made for the literary history of the Book itself, and when this has been given its proper setting in the religious life of the community. This has, of course, long been recognized by critical scholars. Cheyne, long ago, taught us to regard the Psalter *as a collection,* as the Prayer and Hymn Book of the post-Exilic Jewish Church; and the same scholar has given us a delightful constructive sketch of Jewish religious life after the Exile, as this can be reconstructed by the historic imagination, using the relevant literature to illustrate the development. In German, of course, we have work of this kind on a more elaborate scale. Thus, to take a classical example, in Bertholet's *Die judische Religion von der Zeit Esras bis zum Zeitalter Christi,* which forms the second volume of the revised edition of Stade's *Biblische Theologie des Alten Testaments,* the history of the Jewish religion is treated in three divisions: (1) the development of Judaism between Ezra and Alexander; (2) Judaism in its relation to the Greek world; (3) Judaism in its conflict with hostile influences, within and without. Bertholet allows a large part to the play of foreign influence (especially Greek thought) in the development of the religion; and, sometimes, perhaps, he carries this too far, as in assigning the universalism which comes to expression in parts of the Psalter and in *Jonah* purely to Hellenic influence. One of the great merits of this work is the full treatment that is given to the religion of the Psalter.

I have referred to these books because, as it seems to me, they face the real problems that are of crucial importance in the *O.T.* on essentially right lines. All the elements of primary importance in the religion of Israel are reflected in their action and reaction in the life of the post-Exilic Jewish Church. We shall never understand the literature unless we fully appreciate this fundamental fact. It is the Church-community, to use Dr. Gray's phrase, which is the necessary outcome, or field of action, where the work of the great religious forces of Israel can be studied. Thus it becomes a matter of supreme importance to reconstruct the life of the later Church-

[1] *Urschrift,* 72, f.

community of Israel in as complete a way as is possible. And it is just here that so much remains to be done. Concentration on details is not enough. The method of isolation has its scientific uses and justification for certain purposes; but in attempting to pursue the course of development of a religion it is the larger context that matters so much. *O.T.* scholars who become interested in the problem of religious development constantly find themselves driven first into that debatable region which lies between *O.T.* and *N.T.*, and then into the region of the *N.T.* itself.

The truth is that it is in these directions that the most fascinating and important problems converge. The recognition of the larger context, of which I spoke above, invests the old problems and questions with a new aspect, while at the same time new problems emerge.

I have said that the importance of reconstructing the life of the Church-community of post-Exilic Israel has been widely recognized by *O.T.* scholars during recent years. But I doubt whether the full implications of this recognition have been adequately grasped. For instance, the development of the worship, the subtle changes that took place in the conceptions underlying sacrifice, the place of prayer in the cultus, the origin and development of the synagogue and the synagogue Liturgy, and the reflex action of all these factors on the literature and life of the community—have these themes been adequately surveyed and their total influence allowed for? Take, for instance, what may be called the Liturgical element or *motif*. This has exercised a much larger influence than is commonly recognized upon the form and development of the literature. This has been brilliantly demonstrated and illustrated by Dr. St. John Thackeray in his Schweich Lectures on *The Septuagint and Jewish Worship*. Dr. Thackeray there shows how the original form of the *LXX* translation was dictated by the requirements of the synagogue lectionary; and, further, how, as a negative consequence of this fact, the character of the translation of those books which were not included in the lectionary, or were not officially used in public worship, is radically different from those where this factor operated. Perhaps I may here venture to quote an illuminating extract from the author's discussion, which serves to illustrate his method[1]:

> Though we are far from the time when a Polychrome *LXX* will be possible the student is now equipped with abundant materials for the investigation. Two results are possible. If I may borrow and distort the meaning of the symbols used by the critics of the Hebrew text, we may on the one hand discover that two primitive translators of the second century, B.C., *viz.*, J. and E., have produced

[1] *The LXX and Jewish Worship* (1921), p. 16.

> of any particular book a joint version, JE, the symbols here standing for the Jewish-Egyptian pioneers. Or again, we may find that the original version JE (the work whether of one or more translators) was incomplete, and that it was left to P., a representative of the later Palestinian-Asiatic school, to fill the gaps and revise the whole.

This extract will illustrate summarily Dr. Thackeray's point of view and method of approach. I believe similar phenomena, pointing to the operation of the same factors, can be detected in the Jewish-Aramaic Targums.

Perhaps the most instructive illustration of Dr. Thackeray's fruitful method is given in the Third Lecture, which is devoted to a consideration of the apocryphal *Book of Baruch* and the Jewish Fast of the ninth of Ab, which commemorates the burning of the Temple. Here the liturgical key makes it possible to disclose and explain the rather puzzling phenomena of the little book's structure, and the connexion of its different parts. The book is regarded as having been designed for liturgical use. It consists of a historical introduction followed by three sections which deal with the respective topics, Penitence, Wisdom, and Consolation. The fast of the ninth of Ab has been marked, in the Jewish sacred calendar, by a series of sabbaths which pivot their lections on the Fast, two sabbaths of Punishment preceding the Fast, and seven sabbaths of Consolation succeeding it. After the historical introduction, which contains clear indications of the book's suggested liturgical use, there follow the Confession, or Penitential section (1^{16}-3^{8}), the Homily on Wisdom (3^{9}-4^{4}), which is a sermon on the text Jer. 9^{23}, being the last verse in the Haphtarah lesson for the ninth of Ab; and, finally, in the last section (4^{5}-end) there are contained seven cantos of consolation, corresponding substantially to the Haphtarah lessons for the seven sabbaths of Consolation that immediately follow the Fast. The book appears to have been an unsuccessful rival to the canonical *Lamentations* for use on the ninth of Ab.

Dr. Thackeray has brilliantly maintained his thesis. I think myself we may regard the book as having assumed its present form for liturgical use probably in the synagogues of the Greek-speaking Jews. In exactly the same way we may, I think, with great probability regard the last part of the present *Book of Wisdom* as containing the Greek *Haggadah*[1] used at the home celebration of the Passover-meal in the Greek-speaking Jewish communities of the Dispersion, and corresponding to the Hebrew-Aramaic Haggadah

1 The Haggadah which is recited at the home during the Passover-meal consists of the recitation of the acts by which God redeemed his people from slavery in Egypt. The Greek-speaking Jews would naturally recite this in Greek; but now all Jews use the Hebrew-Aramaic form.

which is now universally used among the Jews. By a happy accident this Greek Haggadah has been tacked on to the earlier chapters of the Greek *Book of Wisdom*. But the importance of Dr. Thackeray's method lies for us rather in the region of the Hebrew *O.T.* literature proper. Here, again, a signal service has been rendered to *O.T.* study by emphasizing the importance of the liturgical factor. In particular Dr. Thackeray shows how the structure of the poem (or psalm) which is contained in *Hab.* 3, and is known as " the Prayer of Habakkuk ", is explained when it is recognized that it was compiled in its present form to be used at the Feast of Pentecost. The two themes, the theophany and the harvest, are both appropriate to Pentecost, and have appropriate links in the Haphtarah lections. Dr. Thackeray's discussion of the whole Psalm is one of the most fascinating in the whole volume, and constitutes a veritable romance of discovery. His other illustrations embrace Psalms 29, 68, 76, 42-43, 118, *Zech.* 14, and *I Kings* 8.

I have long thought that we need a commentary on the *Psalms*—or studies of groups of *Psalms*—made from the point of view of liturgical history and use, and Dr. Thackeray has made it abundantly clear how fruitful this method of approach can be.[1] As a matter of fact, recent work on the Psalter has marked striking progress in this direction. In this connexion I may refer to the work of Peters, Mowinckel, and Gunkel.

II.

Peters, in his instructive book, *The Psalms as Liturgies*, takes a very conservative view as to their dating. He regards the first three books of the Psalter as having been completed before the Exile; Psalms 1-134 were in existence by 300 B.C., and the entire Psalter was closed by 180 B.C. If I may repeat what I have said elsewhere, these dates will hardly convince scholars who are familiar with the arguments for a post-Exilic date of the Psalter as a whole. Doubtless there were pre-Exilic Psalms, and fragments of these are probably preserved in the present collection. In fact, some of our present Psalms may well have been modified or remodelled to take the place of earlier compositions. The main contention of Dr. Peters is that many of the Psalms were composed for use in the sacrificial ceremonial. He says:

> The halleluia Psalms of the Psalter are all of them essentially and primarily sacrificial hymns, written for that purpose . . . The ritual sacrificial use of a number of Psalms is indicated by their headings (30, 38, 70, 78, 100, 102; perhaps also 8, 9, 22, 32, or by their first lines, 105-107, 118, 136, 138, 145).

That the Psalms were in fact sung at the time of, and as an accompaniment to, the sacrificial worship is made clear by an

1 Reference may be made here to the interesting work by a young scholar, Dr. C. C. Keet, *A Liturgical Study of the Psalter* (London, 1929).

abundance of evidence; *cf., e.g., 2 Chron.* 29^{25} ("and when the burnt-offering began, the song of Jahveh began also"); the chronicler's evidence is valid, of course, for his own time, *i.e.,* the third century, B.C., *cf.* also *Ps.* 27^{6}; *Numb.* 10^{10}, *etc.* This is Dr. Peters's main contention, and is undoubtedly right. But the inferences he draws from it do not necessarily follow. He goes through the Psalter, psalm by psalm, giving the familiar English version, with a new translation printed side by side with it, and each psalm is assigned to its liturgical setting. Babylonian parallels are much stressed; but there is little or no philological treatment of the language of the Psalter, which is often a valuable criterion in considering the question of a possible date. The volume is well worth reading, and is valuable for the liturgical discussion, but is rather uncritical in fixing the possible historical background.

III.

In emphasizing the liturgical element in the Psalter, Peters was following a true instinct. But the most original contribution to this field is undoubtedly the remarkable work of Mowinckel, who has published a series of studies on the Psalms within recent years. These are marked by bold originality and thorough scholarship. The second of these, entitled *Das Thron-besteigungsfest Jahwas und der Ursprung der Eschatologie,* published in 1922, is perhaps the most interesting and important. It is a study of the Accession Psalms, a well-known group which includes Psalms 47, 93, and 95-99. These Psalms celebrate the kingship of Jahveh. A characteristic phrase that recurs in them is *Jahveh hath become King,* and another is *Sing unto Jahveh a new song.* To this group of Psalms Mowinckel gives a liturgical setting by deducing the existence of a yearly festival celebrating the accession of Jahveh as King. He was partially led to this conclusion by the analogy of Babylonian custom. In Babylon New Year's Day corresponding to the Jewish New Year *Rosh hashanah* was kept as the great festal day of the national god Marduk. On this day the image of the god, magnificently attired, was conveyed in solemn procession along the *via sacra* from his Temple to the so-called "Hall of Destiny", a sacred place outside the Temple proper, where he, in company with the other gods his vassals, determined the destinies of the coming year. Now the New Year in Babylon marked the yearly celebration of the Accession of the reigning earthly monarch to the throne. There is also, it is urged, strong reason for believing that this day was kept in Babylon as a yearly commemoration of Marduk's accession to the throne as King of the gods. And in this connexion a cult-drama was enacted showing how Marduk attained this position in the manner recorded in the creation-myth of the conflict between the

god and the monster of chaos, Tiamat. The myth relates how Tiamat rose in rebellion against the gods, who appealed to the youngest Marduk to fight against Tiamat. This he agreed to do on condition that the other gods, in the event of victory, would invest him with the power of determining destiny for each year as it came. Marduk fought and won; the other gods in jubilation conducted him to the heavenly Hall of Destiny where they proclaimed him king of the gods, in the very words used in the Hebrew accession psalms, namely, *Marduk has become king*. All this was commemorated in the yearly celebration of the New Year feast.

Now there is no doubt that the Babylonian myth of creation was known to the Hebrews, in slightly adapted form. Jahveh took the place of Marduk, and there is reason to believe that a story of creation, which described the conflict between Jahveh and the Dragon, was long current among the Hebrews. Indeed, there probably existed a creation story of this kind which was later displaced by the priestly narrative which now occupies the opening chapters of *Genesis* (1-2^4) *cf. Isa.* 51 ^{9,10}:

Awake, Awake, put on strength,
O Arm of Jahveh !
Awake as in the ancient days,
The generations of old time !
Was it not Thou who didst shatter Rahab,
Didst dishonour the Dragon ?
Was it not Thou who didst parch the sea,
The waters of mighty ocean ?

The words translated here *mighty ocean* are in Hebrew the exact equivalent of Tiamat (*Tehom rabbah*). Thus the Babylonian Festival is dominated by three ideas, *viz.*, the accession to the Throne of the divine (and earthly) King, the renewal of creation (associated with the conflict with Tiamat), and the idea of the annual Day of Judgment, which determined the destinies of the coming year.

Similar *motifs* are discovered by Mowinckel in the Hebrew Accession Psalms. Take, for instance, the opening lines of *Ps.* 93:

Jahveh is King; He is apparelled with majesty, Jahveh is apparelled; He hath girded Himself with strength; The world also is stablished, that it cannot be moved. Thy throne is established of old; Thou art from everlasting.

The floods have lifted up, O Jahveh,
The floods have lifted up their voice;
The floods lift up their waves.
Above the voices of many waters
The mighty breakers of the sea,
Jahveh on high is mighty.

Here there is a distinct allusion to the primeval conflict between Jahveh and the sea-monster. The floods are the primeval ocean.

Mowinckel interprets *Ps.* 29 in a similar fashion. The note also of judgment is sounded in these Psalms. So *Ps.* $96^{10,f.}$ runs:

Say among the nations "Jahveh is king"!
He shall judge the peoples with equity
For He cometh to judge the earth.

Mowinckel in his study of the Accession-Psalms was led to add to the number of those already recognized as such, a number of others. Thus he includes 33 and 149, and besides, 8, 15, 29, 46, 48, 50, 66, 75, 76, 81, 82, 84, 87, 114, 118, with *Ex.* 15.

The Psalms of Ascent (120-134) are regarded as forming a group of a similar kind, being intended to celebrate the ascent or procession of the Ark into the sanctuary.

IV.

Mowinckel infers the existence of a festival in ancient Israel celebrating, at the commencement of every year, with much pomp and solemnity, Jahveh's accession to the throne. The cultus of the festival emphasized the three aspects of the divine activity as king, creator, and judge. In some way, possibly by processions, accompanied by the Ark, but with no actual representation of Jahveh Himself, the ascent to the throne, that is to Mount Sion, was dramatically represented. A necessary implication of Jahveh's supremacy as king was the idea of His subjection of foreign nations to His rule, and this is emphasized in these Psalms. In the liturgical drama Jahveh appears as returning in triumph to Mount Sion and there distributing His royal gifts. The old idea of creation assumed the form of a new divine creative activity. All the boons necessary to maintain life, namely, favourable conditions for crops and produce, are imparted, or at least confidently anticipated, from the divine benevolence.

The feast of divine accession marked the commencement of the New Year; but it also marked the completion of the year that was past. It thus assumes the character of a thanksgiving feast of the in-gathering of the harvest. Mowinckel finds actual evidence for the celebration in the account in *II Sam.* 6 (*cf. I Chron.* 15) of the manner in which David brought the Ark to Sion, and again in *I Kings* 8 (*cf. II Chron.* 5), the bringing of the Ark to the newly built Temple of Solomon; finally in *Neh.* 8.

Now it is extraordinarily interesting to notice that in the liturgy of the Synagogue these notes are struck in the celebration of the New Year (*Rosh hashanah*). A special section of the Amidah prayer which is proper to the Festival is entitled *Malkiyyoth, i.e.,* assertions and celebrations of the divine kingship; and the festival is also associated with the annual season of judgment, which culminates ten days later on the Day of Atonement. The Jewish New Year is also traditionally associated with the Creation.

A quotation from one of the characteristic prayers of the synagogue New Year service will make some of these points clear. The following prayer, known as *Alenu,* is the introduction to the proclamations of the divine kingship. It is based on *Ex.* 15^{18}, *Numb.* 23^{21}, *Deut.* 33^{5}, *Pss.* 22^{29}, 113^{1}, 24^{7-10}, *Is.* 45^{6}, *Obad.* 1^{21}, *Zech.* 14^{9}, *Deut.* 6^{5}:

> It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else; in truth he is our King; there is none beside him; as it is written in his Law, *And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath; there is none else.*
>
> We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honour; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy law, *The Lord shall reign for ever and ever.*

V.

I turn for a moment to Gunkel, the publication of whose great commentary[1] has recently been completed. Where Mowinckel sees evidence of a cult-drama, embodied in a liturgical festival, Gunkel sees a mythological eschatological series of poems. He does indeed admit the presence of a liturgical factor, but not to the extent advocated by Mowinckel. One thing I should like to add, which rather favours Mowinckel's view. In the synagogue liturgy for the New Year, the Day of Judgment is not eschatological. It is an annual event, and remarkably like the ancient Babylonian cultus. It is believed that God has chosen this festival, and the days connected with it, for passing special judgments upon His creatures. It was this belief, no doubt, that influenced the Synagogue to give to the first ten days of the New Year their penitential

[1] *Die Psalmen* (1926).

character. According to Jewish tradition, the great books of judgment are opened on the first day of Tisri, and closed ten days afterwards on the Day of Atonement. According to the Targum, the scene in Heaven described in *Job* 1^6 took place on New Year's Day, Satan yearly playing the part of accuser before the Divine Judge. In the Talmud (*Rosh hashanah* 16B) it is said that the sounds of the Shofar are intended to " confuse " Satan when so employed. In the same passage it is stated that three books are opened on this day,

> one for the thoroughly wicked, another for the thoroughly pious, and the third for the large intermediate class. The fate of the thoroughly wicked and the thoroughly pious is determined on the spot; the destiny of the large intermediate class is suspended until the Day of Atonement, when the fate of every man is sealed.

A man's fate is determined according as merit or demerit predominates in the final reckoning—hence the importance of multiplying good deeds before the fatal Day (of Atonement). Those who emerge from the ordeal successfully are entered in the Book of Life (*cf. Ex.* 32^{32}, *Is.* 6^3, *Ps.* 69^{28}, *Dan.* 12^1, *Phil.* 4^3, *Rev.* 3^6, 13^8, 17^8, *etc.*) This explains the petition: " Inscribe us in the Book of Life ", and also the salutation of New Year's Eve: " May you be inscribed (in the Book of Life) for a happy year ". The remarkable likeness of this conception to the Babylonian, as expressed in the ritual already described, is evident, and the conception has already passed over into the *N.T.*, as we have just seen.

VI.

One further illustration, derived from the book of Psalms, may be cited in this connexion, as it brings us in close contact with the Jewish Synagogue Liturgy. I refer to *Ps.* 19, which is generally admitted to be composite in character[1]:

> It falls into two distinct parts (vv. 1-6 *Heb.* 2-7), and vv. 7-14 *Heb.* 8-15). The first part forms another hymn of creation. It celebrates the creation of natural light, especially as diffused from the sun. The second part is a hymn of praise for the spiritual light which shines forth from the Law (Torah). The two parts, though originally distinct and belonging to different compositions, afford a fine contrast. For a somewhat similar conjunction compare the two benedictions which appear in the Jewish Prayer Book (Singer, pp. 37-40); the first of these, in its oldest form, was the benediction of natural light; the second of them (beginning with the words "with abounding love ") praises God for Israel's spiritual privileges. It seems natural to suppose that this Psalm must have assumed its present form under the influence of the liturgy of the synagogue.

The view just stated does not preclude the possibility—or rather the strong probability—that the first part of the Psalm contains some

1 See Box, *Judaism in the Greek Period*, 194, f.

very old mythological material, belonging originally to a hymn celebrating the sun-god. This view has been emphasized both by Gressmann and Gunkel. The old material has been worked over by later editors and transformed.

VII.

It is interesting to notice that the importance of the liturgical factor has been emphasized in another quarter, and by a profound student of the *LXX*—I mean Dahse[1]. Dahse, it is true, has tried to discredit the critical analysis of the Hexateuch into sources, on the ground that it rests upon the traditional Hebrew text which is itself untrustworthy in its tradition of the Divine Names. But even though this part of his work has not succeeded in its main purpose, yet, to use Dr. Skinner's words, " it has made it impossible for critics to treat that problem lightly ". But the value of his work lies less, perhaps, in its critical aspect—valuable and stimulating as this is—than in its constructive suggestions. In particular he has put forth a highly ingenious and interesting theory that seeks to account for the distribution of the names of God in the text of the Hexateuch by an attempt to trace the variations " through successive redactions of the text based upon the divisions of the Law in the lectionary of the synagogue ". It is well known that for the purposes of the liturgical Sabbath-reading of the Law in the synagogues, the text was divided into sections according to two systems. The earlier (Palestinian) system divided it into 154 sections, called " Sedarim ", and was intended to cover a period of three (or three and a half) years; the later (Babylonian) system contemplated a reading of the Law in one year, and divided the text into 54 longer sections, called " Parashas ". Only the latter system is marked in the traditional Hebrew text, though the older is implicitly indicated in the Masoretic colophons at the end of each of the five books which indicate the number of the Sedarim. Dahse thinks there was a systematic redaction of the Divine Names *Elohim* and Jahveh in connexion with the Sedarim. In his opinion, to quote his own words[2]:

> Much of the matter in *Genesis* which is at present called P. stands at the beginning or end of the old Sedarim, the pericopes into which, for the purpose of public reading in the service, the old book was divided up, and the repetitions, recapitulations, *etc.*, in these passages, are explained by the fact that they are the chapter-headings of the old Sedarim, like those to be found in German and English Bibles. I have called this (he adds) " Liturgical addition ", and attribute it to Ezra. That is my pericope hypothesis proper, and my conception of the use of the Divine Names only forms a part of it.

1 *Textkritsche Materialen zur Hexateuchfrage,* (1912). A full discussion and criticism of Dahse's book appear in Dr. Skinner's *The Divine Names in Genesis* (1914).

2 *The Expositor,* December, 1913, p. 507.

The hypothesis that Dahse has put forward as an alternative to the critical theory may be stated, broadly, in his own words:

> Though I deny (he says) the correctness of that hypothesis of parallel documents as sources of the Pentateuch, yet I believe in different strata in it . . . For my conception is that from Israel's earliest times there existed a holy book which, later, has undergone revisions in the time of the Prophets, in the time of the introduction of lessons into the public service, and finally, in the time of the Sopherim to adapt it to the changed circumstances.

While it is impossible to accept Dahse's reconstruction as a whole, there is much, I think, in his contentions that ought to be carefully considered, and, as it seems to me, especially valuable is his hypothesis of liturgical influence. I do not myself doubt that the critical view will be able to assimilate whatever elements of truth there may be in Dahse's views, and to adjust itself to the requirements of a more thorough textual criticism, without giving up any of its essential positions. This, indeed, seems to be the attitude of Sellin[1], who accepts the substantial truth of the general theory, but maintains that the essentials of the critical theory are unaffected by Dahse's arguments.

VIII.

At this juncture I should like to quote some words of Dr. St. John Thackeray, which will provide me with a sort of text for my last point. He says:

> The liturgical use is, I venture to think, a factor in exegesis which has been unduly neglected. The subject deserves fuller treatment than I can give it by some expert in Hebrew and Rabbinical lore. Such constructive work as has been done on these lines we owe mainly to Jewish scholars. Our English commentators have too often disregarded Jewish tradition concerning lessons and Psalms proper to special occasions as having no bearing upon interpretation. The traditions, it is true, were not committed to writing before (at earliest) the second century of our era, but there is good reason for thinking that they, or some of them, were inherited orally from earlier generations. The liturgical use goes well back into pre-Christian times, before the text was finally fixed, and has in various was influenced and moulded the form in which the text has come down to us[2].

I should like to emphasize what Dr. Thackeray here says so cogently by asking whether the time is not ripe for a closer co-operation between Jewish and Christian scholars in the field of Biblical study generally? Much, I venture to think, could be done by such co-operation in the later stages of the *O.T.* literature and religion. Both parties would gain much from each other—the

1 See his *Introduction to the Old Testament*, 85, 95,f. (English translation).
2 *The LXX and Jewish Worship*, 40.

Christian scholars would learn to approach the problems of reconstruction from the point of view of those who are able to envisage the life and piety of the living Jewish community; who can instinctively see, as a rule, the true proportions of any given element in its relation to the whole; who, in a word, are in closer touch with the reality of the organic life in its totality. On the other hand, Christian scholars, with their mastery of scientific and critical method, would be able to contribute much of supreme value.

I do not, of course, wish to suggest that no such co-operation exists. It certainly has existed in the past, and, on a small scale, in certain matters it exists in the present. Dr. Hastings, for instance, enlisted, much to the advantage of the work, the co-operation of Jewish scholars in his Dictionaries. But there is room for almost indefinite expansion here, if Biblical study is to be adequately extended and enriched.

It is unfortunately true that part of the price which Christian scholarship has had to pay for concentrating on certain literary and critical problems connected with the *O.T.* literature, is that it has lost touch with some of the larger contexts and developments. Incidentally, it has lost touch, to a large extent, with the work of Jewish scholars. For instance, if any real insight into the history of the synagogue liturgy is to be gained, the work of Elbogen[1], as well as Zunz[2], is indispensable. It combines scientific method and critical power with the wide knowledge and mastery of the literature that one associates with Jewish learning, at its best. These qualities are not frequently found so well combined.

We may thankfully acknowledge that during the last few years some real advance has been made in the direction which I have just indicated, especially by some distinguished Christian scholars, working with full knowledge of Jewish scholarship. I need only refer to the great commentary on the *N.T.* by Strack-Billerbeck (four large volumes in five, 1922-28), which has massed together the relevant Rabbinical material in the form of a full German translation. The *N.T.* student now has at his command a vast thesaurus of rich material available for use. The work is indispensable.

Then, again, the late Dr. Burney's brilliant volume on the *Aramaic Origin of the Fourth Gospel* (1922) is another indication of the same tendency at work, and quite recently (1931) there has appeared from the pen of the indefatigable French scholar, Lagrange, a large book entitled *Le Judaisme avant Jesus-Christ.*

* * * * *

1 *Der Judische Gottesdienst in seiner geschichtlichen Entwicklung* (1st ed., 1913).
2 *Die Gottesdienstliche Vortrage der Juden* (1832, recently reprinted).

The problems that await solution in this field have been brilliantly surveyed by Prof. Gerhard Kittel in *Die Probleme des palastinischen Spätjudentums und das Urchristentum* (Stuttgart, 1926). This treatise will be found invaluable by Christian theologians, because it establishes (*a*) the problems that still await solution, and (*b*) the right methods of approach. The most important parts of his discussion are concerned with (1) the problem of language (" das sprachliche Probleme "). Here the author makes it clear that Greek played an important part in the first Christian century as a second language in Palestine, and was probably known to Jesus. (2) Another valuable section is devoted to the discussion of what he calls " Das religionsvergleichende Probleme ", in which a comparison is made between Judaism and Christianity, by a series of detailed discussions of various points. Finally, (3), there is a discussion of the " religionsgeschichtliche Probleme ".[1] Here the author has much that is valuable to say regarding the affinities and parallels to be found between Rabbinical literature and foreign elements. He rightly insists that Judaism, while it assimilated much, profoundly transformed what it took over.

One other illustration, finally, may be given of right method in handling *O.T.* problems. I refer to an important monograph by the veteran scholar to whom we all owe so much—I mean Dr. Gustaf Dalman. In 1914 he published an essay on *Is.* 53, in which he discusses the idea of vicarious suffering of the Servant, with special reference to later Jewish literature. Incidentally he shows that the atoning power of a righteous man is insisted upon in the later Jewish literature, the starting point of the idea being especially *Is.* 53. For instance, the Tanna de Be Eliyyahu says:

> The scholar (*Talmid hakam*) of a generation bears the sins of the generation in whose midst he lives, without anyone else knowing about it, and no one can understand it: of such it is said (*Is.* 53[2]) " their iniquities he bare ".

Thus the Servant of the Lord, of whom the prophet speaks, is identified with the Teacher of the Law, who is the righteous man *par excellence* in the later Jewish sense. Dalman shows, too, how this idea is inherent in the Torah regarding the " guilt-offering ", while in later Judaism the conception of an atoning sacrifice is applied to the death of the pious. The concluding section of the monograph contains the text (corrected) and translation of *Is.* 53 with a short running exegetical commentary. I have called attention to this essay here because it is an important contribution to *O.T.* study which is especially valuable, because it surveys all the relevant material of later Jewish exegesis, and handles the whole critically. The combination of critical method and full knowledge of the Jewish tradition is complete.

1 *i.e.*, a discussion of the problems in the light of the history of religions.

All the Christian scholars mentioned above take full account of the work of Jewish specialists[1].

* * * * *

Enough has been said to enforce the main point of this essay—the expanding horizon of Biblical study—so as to show how important it is to include within the purview of scientific scholarship a full knowledge of the later Jewish material. I have tried to illustrate this by referring specially to the liturgical factor, but there are others which need not be mentioned here.

A real advance has been made by scholarship in this direction within recent years, and there is every indication that it will be continued. We may confidently anticipate that the progress so far made will be maintained with increasing volume.

G. H. Box.

1 One lamented Jewish scholar whose work is sorely missed was the late Israel Abrahams, whose two books on *Studies in Pharisaism and the Gospels* (I) 1917, (II) 1924, are indispensable to *N.T.* students. Dr. Abrahams was able to combine full knowledge of the Jewish data with a sympathetic understanding of the Christian position and documents.

RUSSIA AND JAPAN IN THE PRESENT FAR EASTERN CRISIS.[1]

The writer has spent only three days in Japan and has been through the U.S.S.R. only twice, with the somewhat grimy view one gets through the windows of the Trans-Siberian Railway. He is therefore no authority on the subject suggested in the first part of the above title. It is nevertheless probably easier than at home to pick up here in North China the significant facts concerning the Far Eastern crisis. News of the Enquiry Commission, for instance, is not so frequently crowded out by the latest divorce case or bus accident, although we must admit that Colonel Lindbergh received most of the front page and all our sympathy on 14th May. Our headline now is " Russia and Japan . . . " simply because the storm-clouds of the crisis are scudding north with gathering strength, with many indications that they will break somewhere in the neighbourhood of Vladivostok.

The " facts " which are here set down, while they are certainly not absolutely trustworthy, are the only ones available upon which to form our judgments; they are sufficiently important to warrant the serious attention of all lovers of peace. They are the substance chiefly of the reports of Reuter and United Press news agencies in the Far East, as communicated to the daily *Gazette* published by the Journalism Department of Yenching University.

Japan's Motive.

The statement made concerning Japan nearly ten years ago by Henry T. Hodgkin in his *China in the Family of Nations* is still true. He said that there were three Japans, the Progressive Military Japan, the Reactionary Japan, and the Progressive Radical Pacifist Japan. Japan's present actions can be explained quite intelligibly on the hypothesis that the Military Japan has taken things entirely under its control for fear that otherwise what control remained would disappear.

The increasing social and financial difficulties met with in Japan's progress have apparently given considerable impetus to the radical group, and thus threatened the overthrow of the militaristic party. As usual the militarists justify their existence by creating trouble away from home. The first step, the most natural, is to play on the common people's latent fear of China.

1 This article was written in the middle of May, when the League of Nations Enquiry Commission was still in Manchuria. Subsequent developments must be kept in mind in reading the article. While it was passing through the press the Commission has presented a unanimous Report, but it has not yet been published.—Ed.

Developments since the Shanghai incident would seem to indicate that Soviet Russia will be the next "bogy-man" to bait. The "back-door" into Manchuria—Shanhaikwan—is being heavily guarded by Japanese soldiers and aircraft, while the general consolidation of their position in Mukden and Harbin progresses apace. All the forces which were a week or two ago in Shanghai have been withdrawn—to Manchuria *via* Dairen.

Progress northward has been slow, because of the persistently increasing opposition from voluntary armies in Manchuria. But, even so, there already has commenced a considerable movement of Japanese troops down the Sungari River from Harbin towards the Russo-Chinese border. A glance at the map will shew immediately that such a movement can be designed only to surround and isolate the Vladivostok area. And the same glance will show the most unimaginative mind what a thorn-in-the-flesh Vladivostok must be to the Japanese militarists, pointing as it does right into the centre of the Japanese Empire.

Japanese Preparations.

There is little doubt that the deplorable attack upon Shanghai served Japan's purpose to the letter—it kept the main force of China's military strength concentrated there until Manchuria could be virtually annexed. It also kept the Commissioners busy down there for some time until Manchuria could be doctored up for their inspection. A little more time was gained by the threat to Wellington Koo's safety; and there is no doubt that in the end the Commission has been completely surrounded by Japanese—disguised for the most part as Chinese—since they set foot in Manchuria. The Commissioners apparently know this well enough, but it makes no difference to the fact that no one but those authorized by the Japanese military can gain access to the members of the Commission; although nominally free to make their enquiries, they are effectively imprisoned.

With the Commission satisfactorily isolated "somewhere in Manchuria"—where they will no doubt be kept until it is convenient to release them—Japan is free to proceed as she pleases. The League of Nations must await the return of the Commission.

The Japanese make no claim that banditry has become less acute since their occupation of Manchuria. Their original intentions being to suppress banditry, one would naturally expect some such claim. But it is now evident that banditry formed but an excuse for troop movements, and can remain an excuse indefinitely.

At the same time alleged Communist plots against the newly-formed puppet state of "Manchukuo" have been used by the Japanese military to excuse the arrest of over 300 Soviet subjects in Harbin, including many high officials of the Chinese Eastern Railway.

Russian Preparations.

The Chinese Eastern Railway, owned in (greater) part by Soviet Russia, connecting Mukden, Harbin, and Vladivostok, has played a considerable part in the present episode. From the beginning of Japan's occupation almost the whole of the rolling-stock was gradually withdrawn into Russian territory, producing not a little friction, and hindering greatly the advance of the Japanese armies. The remarks which were then interchanged could easily be seen to indicate that already Russia had considerable suspicion concerning the motive of Japan.

It is now reliably ascertained that Russia has completed a very elaborate and efficient military defence of her "Maritime Provinces", under the supervision of German experts. At the same time independent observers report that the aerial means of retaliation have been perfected to so high a degree that a direct attack upon Tokyo is quite a rational possibility. The effect of such an air-raid, it is said, would be so disastrous that a check would be given to any Siberian adventure undertaken by the militarists.

Meanwhile Japan does not appear to take Russian preparations seriously. Most likely the bulk of Japanese people are entirely ignorant of it. Japanese who are now beginning to come back to Shanghai, and inspect the results of the fighting in Chapei, are astounded at the havoc there—the censorship of news allowed no idea of the unnecessary violence to leak through to the Japanese at home. We are safe in assuming that there is equal ignorance of conditions in Manchuria, and of dangers in Russia, among the Japanese people at large.

Probably when Manchuria is made more safe for the rapid transport of her troops Japan will then publicly denounce Russia not only for active defence measures against her, but also for assisting the anti-Japanese forces in Manchuria. On the pretext of these charges operations would commence seriously.

What of the Future?

There are several possibilities, none of them very hopeful. Japan may succeed in so far subduing Manchuria that it can be made a base for operations against Russia. In this case Japan will quite probably be able to defeat Russia again—as she did in the past—and gain complete control of not only Manchuria, but also the Maritime provinces. Japan, permanently consolidated in Manchuria and Eastern Siberia, under complete control of the military, would be such a menace to the rest of the world that, unpleasant though it may be, the rest of the world would be forced to unite against that menace. When militarists run riot with a free hand as they are now doing, it is useless pious talk

to speak of disarmament and world peace, of co-operation between races and nations for the common good. Such co-operation is possible only when democracy has control. Somehow the world must help Japan to cut out the cancer of militarism from herself before the world can be safe for us ordinary people.

The other possible course of events arises from the internal conditions in Japan, and from the present anti-Japanese activities of Russia. We are already witnessing some remarkable evidences of the unrest prevailing, evidences which are so startling that even the strict censorship that Japan has erected between herself and the rest of the world becomes ineffectual. The only grounds for hope appear therefore to lie in the possibility of Russian intervention and co-operation with Chinese forces in Manchuria frustrating the Japanese plans, and frustrating them sufficiently to crystallize the discontent within Japan into effective opposition.

The question really resolves itself into this: How long can the Japanese militarists continue at their game of bluff? To answer it would require an intimate knowledge of the financial condition of the country (obviously fairly rotten), and of the extent of discontent among the ordinary people. Outsiders are not in a position to do more than guess; and our guesses will be more expressions of hopes or fears than anything else.

One watches at odd moments during the routine of everyday life here in the Northern City of Peace—Peiping—the drama of these immense events around us, and one realizes one's impotence. Forces are at play which, man made—or devil made, no man can now control, and no man compass. War between Japan and Russia is inevitable; it is already written in history. The results are as inevitable as the consequences of an earthquake, although in our imperfect knowledge we cannot predict them.

Thus at any rate it seems to me, and thus feeling, I see one small glimmer of hope. I like to think—and a drowning man will clutch at a straw—that, here in the Far East, militarism is meeting its final disaster—its culminating cosmic destruction. In Japan militarism reaches its peak—in efficiency and in devilry—and it is the patent bestiality of that peak which will turn mankind for ever from it. The next step in the evolution of the human race will be taken when Japan turns on its own militarists, after they have been defeated by the socialists of Soviet Russia.

William Band.

AD CLERUM.

OUR INNER LIFE: SOME CONSIDERATIONS BY THE WAY.

I WANT to speak of one or two things bearing on the inner life, and to look at the matter from a practical view of it, as being the way in which I have most hope of being helpful. I remember Newman says somewhere that religion is one of the subjects where egotism is the truest modesty—we are of most use when we speak for ourselves; and Baxter, referring to his having had only the Bible and a Concordance at hand when he wrote the *Saints' Rest*, says he found the transcript of the heart has the greatest force on the hearts of others. It is rather that line I shall try to take, and though the paper can have little academic value, I hope there is nothing in it that will seem crude or self-opinionated.

The inner life is one of the most dangerous things for a man to talk about; scarcely in anything else do make-believe and self-deception so lie in wait for us, and the very difference between what is and what might be inclines most men to silence. It needs a great deal of grace to look much within and keep a healthy naturalness of speech; confessions, at least in the literary kind, are seldom unmixed with alloys which ought not to be there, and I fear there is little likelihood of the rest of us succeeding better than the masters, unless perchance we might have an extra gift of prevenient grace. Looking back over recent years perhaps the hardest work of all has been the proper care of the life within. All sorts of claims have come upon us, intellectual and pastoral, and they have been met generously; and it may be that the only one that has been in danger of neglect is the vital claim of a man's soul upon himself. But if we fail there, then everything goes out of its course; and not any the less out of the course because our failure comes from being busy with too many things, and not from indifference. But to be plain with ourselves, something may have to be set down to disinclination, and to intellectual pride, against which there is not one of us that is proof.

For a good while now we have been spending our strength on what we call a re-statement of the faith, or, as some will say, on putting our beliefs into credible intellectual forms. It is important that we should understand the living thought of our day, and be able to put Christian truth in familiar and common speech; and for this last the Authorized Version is still our noblest example. And I, for one, do wish that faith and knowledge, which are united at heart, were always made to appear so, and were not so often set on one another in the open. It is a great mistake. But do not let us assume too

hastily that the master minds of historical Christianity are now become provincials. That also is a great mistake. Above all let us remember that the religion with which we have to do is a manner of life, an inner life, before it is a creed, and that its culmination is "neither in this mountain nor in Jerusalem" but in a spiritual meridian. And that brings me to the much more anxious point that many seem to have so little faith left to re-state, and really do not know where they stand at all. They have found, what men like Darwin and J. S. Mill also found, that the mind can blind itself with excess of light; and that a too great absorption in the intellectual dries out the warmer and more perceptive spiritual instincts, and leaves us with infinitely abstract refinements, it is true, but with almost nothing to live by. It is doubtful if any purely intellectual re-casting of creeds is enough for such men. They need something more like the meteoric blaze that flashed above the Damascus road, or, perhaps better than that, "the wind that bloweth where it listeth".

I hardly like to say even as much as this, lest it should be taken for opposition to inquiry and learning, and it is very far from that; but I know what I once fought against to keep a faith, and how I came to see that there is such a thing as "ever learning, and never coming to a knowledge of the truth"; and that this happens if we neglect or subdue the witness of the spirit, and go on our way much as though there were not another world closer to us than any we see, and where truth comes winged on light through the gates of prayer. Those who have ever lived by the coast and watched lighthouses will know that a scattered light is not a carrying light. Thomas Stevenson designed a lamp which he called "holophotal"; in other words, it gathered the whole light of the lamp and threw it in a direct beam. The principle is quite simple, like all beautiful things. It is done by using a lens, a parabolic and a spherical reflector, and so combining them that the centre of the sphere, the focus of the lens, and the focus of the paraboloid are one and the same point, and the light is put at that point; I noticed the effect one evening coming into Newhaven after dark by the Dieppe boat, and how the light of the lighthouse high above us was flung straight to sea, clear of all obstructions, and clear of our ship which passed underneath it. We did not get in our own light. Now the soul, if we will let it, has a power, something like the holophotal lamp, of preventing the scattering of truth, and of gathering it up into a radiance which streams clear of obstructions and guides the traveller. If you ask me how I know that, a perfectly fair question, the reply is, "By putting it to the test"; and if you should say, "But this is mysticism"; well, I am afraid that it is; but is it not also a fair question, with the New Testament in our hands, to ask whether our distrust of a Christian mysticism is not in part our unwillingness to let the soul take Christ at His word?

Let the soul have its way, learn in quiet the nearness of God: this is the teaching of the Christian mystics when they are at their best, and when they speak of self-restraint and but seldom of ecstasy, and claim that the inner life rules the outward one, and that there are fountains we ourselves have not digged, whose waters spring up everlastingly. Says John Smith, one of the Cambridge Platonists,

> To seek our divinity merely in books and writings is to seek the living among the dead . . . . . The soul hath its sense as well as the body; . . . . . and therefore David . . . . . calls not for speculation, but sensation, "Taste and see that the Lord is good".

The reality of the spiritual world is not felt by many of us with the certitude we have about the spectrum of Orion and the rings of Saturn, or that we begin to think we have about the structure of the atom, largely because we are willing to trust inductive logic, but are afraid to trust the soul; and so in the things that belong most to our joy and peace we live insecurely, and are full of misgivings, all the while Christ said that if we do enter within and shut the door, our Father which seeth in secret will not leave us unrewarded. Bunyan's account of the day in Bedford when, in one of the streets of the town, he

> came where there were three or four poor women sitting at a door in the sun and talking about the things of God,

is a classical quotation in the autobiography of a soul; but the following words, which are his own reflection on what he heard, are not so well known:

> And methought they spake as if joy did make them speak; they spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world,

and he says that the influence on him was to bring about "a great bending in his mind".

I fancy that for many years we have lived too much in a hard and purely intellectual school, and that such an experience as Bunyan relates, seeming to him to tell of a new world, is what we need; and with it that "great bending in the mind" towards the things which are not shadows flitting past us on the walls of the cave, but have the aspect and warmth of life. We need a little more of the touch of nature in handling our religion, and to be less afraid of being ourselves. Hazlitt says that the merit of Montaigne is that he was the first who had courage to say as an author what he felt as a man; and it seems to me that this is an art we have largely lost in the field of religion, and instead of it we retail the investigations and doubts and surmises of a dozen different doctors of the law, and then wonder why people yawn in our very faces. "Why don't you speak for yourself, John?"

A week or two ago I crossed the Sussex Downs over one of their most beautiful reaches, where they fall sheer into the sea in a line of

white cliffs ending in Beachy Head. Some of you may remember the old disused lighthouse high above Birling Gap; there is a new one now under Beachy Head, and on the headland itself there is a modern searchlight, worked, I believe, from the new grid with high-voltage current which is brought on pylons over the hills; but they still keep the old lighthouse on the great cliff above the Gap, I do not quite know why, but I suppose because they like it; it has more of the spirit of the hills, and to the sailor out on the Channel it is more of a landmark of home—there is something kindlier to the heart in it. When it comes to the push we are all mystics. The things that come closest to us and move us most are touched with feeling; they have their roots in another world for which the soul, and perhaps I should add the conscience, have the surest sense.

It is not quite easy even now to say this, and I can recall the struggle I had before I could concede so much; nor am I sorry that it was a struggle, and at least I am not frightened now by the stock phrases about a vague mysticism. I suppose we never know just how we find our way; and that in itself is something you cannot explain, and seems to suggest that our nativity is elsewhere. I remember the first time I read Newman's words about our often being in doubt what we ought to believe, but seldom in doubt what we ought to do; and how they struck me as being true, and seemed to me an evidence that our moral nature has its rise in what is beyond nature; so, too, when I was much more inclined than I have ever been since to a dry scientific account of the world, I remember being surprised almost out of myself at his saying that musical sounds which move us so deeply do not have their beginning and ending here, but are "echoes from our Home"; and most surprised of all at his saying that "every breath of air and ray of light is, as it were, the waving of the robes of those whose faces see God".

Looking back, I think what helped me most in those days to a simpler confidence in the spirit's power to discern spiritual things was the saturation I had in Newman's writings, and I must have learnt from them some of my first lessons in listening to the soul, and letting it have its way. Then something sent me back seriously to Wordsworth and Coleridge, and bit by bit I became—well, I suppose you will say entangled; I found my way to a few of the masterpieces of devotion, and in some little degree to the Christian mystics; then to the story of the Quakers, and so back to that lofty Puritan mysticism of Bunyan and John Howe; to the *Pilgrim's Progress,* which I knew almost by heart from a boy, to *Grace Abounding* and to the *Living Temple*; and this Puritan mysticism seems to me to-day, in all that matters, the likest to the joyous insight of the New Testament. I love unfeignedly the man who, from his own mountains, could show his Pilgrims the gates of the Celestial City.

Nothing in all this came to me suddenly, and merely to set it down as I have done shows how ordinary it is. I have never had, so far as I know, those moments of high spiritual elation which one so often reads about: except perhaps once, and that came when I least looked for it or expected it. But I have never sought such things. My experience has run much nearer sea-level, and if it is worth speaking about at all, it is only because the plainest narrative of an actual experience sometimes helps others who are in a similar case. And, as speaking to brethren likeminded, the thought that it may help some one makes me say (and I hope without going beyond that reticence a man ought to observe) that though I have nothing to paint in high colours, I know the atmosphere is different for me now from when I as good as lost Christ in the haze; and though faith must remain imperfect, and be sometimes overclouded, until we see face to face, I can say now that I know in Whom I have believed, and am persuaded that love is on the throne of the world.

And now just a word or two about learning in quiet. It is not easy to be quiet. My own mind would ever be arguing, and I am often sorely put to it when I hear the modern Goliaths saying what they are going to do: this age that has unearthed the foundations of the world, and put its finger on the pulse of Time, and then pins a black cat on the bonnet of its motor car. I think it was Matthew Arnold who spoke of Emerson as the friend and aider of those who would live in the spirit. It may be that an order of such men would best serve the present hour, but the first condition of entrance to such an order is to master that other lesson and learn in quiet the nearness of God. To talk of quiet will seem to some a form of cruelty; you will ask, "How can it be done?" I can only reply that there is art in the use of the busiest day, that you should not pack your trunk with trifles to go on a journey, and that quiet is not inactivity, but a restfulness, a recollection if you like, of mind and spirit which can be had if we make the effort. It is not a condition of mooning and daydreaming, and waiting for something to happen. God comes to receptive minds, but not necessarily to vacant ones. Get alone; and when you are alone do not waste the time, but make it the occasion for turning to some of the sources; to something in literature that has salt in it; to one or two of the world's master souls in religious meditation until you get really at home with them; to nature, the green fields, the starlit sky, the river, the sea; open your *St. John,* give the soul a dip in the *Psalms of David* (You say they are not David's? Well, never mind; go in!). And before long there will come a day when you will find that you are "never less alone than when alone"; and though you cannot tell how it is, there will come moments when the burthen of the world will be lightened, and you will know that you are in the presence of God. It is then we pray; and perhaps this is what Teresa means by "the prayer of quiet".

And one other thing. We shall come to a place where there is a Cross; it is in looking at that cross and not away from it, in accepting it and not in refusing it, that we shall find a path for our own feet, and such understanding as we can have here of the world's pain and sin and sorrow. It may be that our impotence, of which we often talk, comes of trying to get into the road by some winding lane at a point further on which misses the cross. But we are not to stay at the cross; we must have also our Palace Beautiful, the gardens and orchards which lie beyond Doubting Castle; and where the way drops down to the unforded river, a hill road on the other bank within sound of the ringing bells. And with it all, we shall not be too hard on Vanity Fair. It is an ancient fair, a very great fair, says Bunyan, almost speaking up for it, and it goes on all the year round; and I seem to see a kindly cast of his eye as he looks back at it; as if he remembered the old games of tip-cat on the village green, and sheltering in the door of the steeple-house lest the bells should fall in judgment on him when he went to watch the ringers and could not keep away from the fun, though his conscience no longer let him share the ringing. He never forgets to be human. Outside the plays of Shakespeare there is hardly another panorama of life like the *Pilgrim's Progress,* and where will you find sunnier, swifter shafts of humour? You will take my meaning. The true practice of the presence of God will keep us from every kind of blurred spirituality, from airs, and from asperity and all censoriousness. There was point in Charles Lamb's retort to those who remonstrated with him for not making more concessions to the feelings of good people—"What one point", he would ask, "did these good people ever concede to me?"

I should have liked to draw out one or two illustrations of what this inner life can make of men; to have spoken in some detail about Richard Baxter and John Howe, to have recalled the charm of George Herbert of Bemerton, and to have said a little about men like Fletcher of Madeley, and Ken of Bath and Wells, and the man whom the Oxford of his day is said to have spoken of almost with reverence, John Keble, of Fairford, who has a place of his own in all English hearts for his evening hymn and for its prayer that no earth-born cloud should ever hide Christ from our eyes. And I should have liked to tell of those great companies which have no fame, the pilgrims of the way whom the Lord of the place makes princes. There is a glory of this world. But there is another glory, as of Him who walks among the golden candlesticks and has the seven stars in His hand. This strikes us all at times, and brings it home to us that the things which speak most to us of God are after all only messengers of His, ministering spirits, and not God; and they might have their day, but even so, God remains. And so I felt the other afternoon when I spent an hour or two in the Cathedral at Canterbury, in the midst of

all that history and tradition and the very spirit and genius of art and architecture can do; but if all that, "cloud-capped towers" and all, were to vanish in a night, there is another, a greater glory:

> And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven . . . . . And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it . . . . . And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it.

A. T. S. James.

SOME TRANSLATIONS.

Dr. Henry E. Sigerist's "Introduction to Medical Knowledge," *Man and Medicine* (Allen & Unwin, 12s. 6d.) may be commended not only to the medical students for whom it was primarily written, but to all who need to have some knowledge of medicine. It has been said that the man who does not know how to manage his body by the time he is 40 is a fool, but there are few men, under or over 40, who would not learn something from this very readable and informing sketch. Dr. Sigerist deals with man in health and disease, with symptoms, diagnosis, and treatment, with the causes of the disease, the physician's attitude to his patients, with the history of medicine and the outstanding events in that history. Psychology is not overlooked, and there are masterly little summaries of the theories of Freud, Adler, and Jung. Dr. Sigerist is a Professor at the University of Leipzig, and this book, now very well translated, was published in German last year. There is a misprint on p. 199.

Dr. Gregorio Marañón is Professor of Endoctrinology at the University of Madrid, and the author of many books on medical subjects. *The Evolution of Sex and Intersexual Conditions* (Allen & Unwin, 15s.) is translated from the Spanish, and contains an Appendix bringing it up-to-date since the publication of the Spanish original in 1930. Dr. Marañón holds that it can no longer be held that the sex of every man and every woman are "entities pure and intact", but that "conditions of intersexuality are enormously frequent in the human species", and that sexual and social progress depend upon the man becoming more of a man and the woman more of a woman. In the course of his study Dr. Marañón has to deal with hermaphroditism, homosexuality, the asynchronous evolution of masculine and feminine sexuality, and similar subjects. He provides full bibliographies for each chapter, and these increase the value of the book to the medical profession and to all with sufficient acquaintance with the subject and its terminology to follow the argument.

Editor.

CONFESSION.

That open confession of sin is good for the soul is a universally recognized fact of religious experience. Every organized religion has to reckon with the consciousness of sin and set itself to meet the needs of men and women of broken and contrite hearts. Whenever the sense of sin is anything more than rudimentary it leads inevitably to some form of confession as the best means of obtaining the needed catharsis or purging of the soul. So it is a commonplace of Christian teaching that "if we confess our sins, God is faithful and just to forgive us our sins", and whatever be our theory of forgiveness it is obvious from the Christian point of view that the first step to it must be sincere and frank confession. Only so can we break down from our side the barrier between the soul and God which sin has set up, and open the floodgates of the divine mercy. There is something closely analogous to this in our ordinary human relationships. When one man has injured, wronged, or offended another, an open confession of the fault is the first and necessary means of restoring the wrongdoer to favour. Without it there can never be any frank and friendly intercourse. There will always be a consciously-felt barrier such as only confession leading to repentance and forgiveness can remove.

The Roman Church with characteristic skill and insight has made full use of the opportunity which human nature has thus provided. Combining, as is its wont, a high standard of ecclesiastical strictness with a tender regard for human frailty, the Church insists on confession as necessary to forgiveness, but allows confession to God's vicar, the priest, to be held equivalent to confession to God Himself. From this root has grown up all that upas tree of abuses connected with the Roman confessional and the work of the priest in absolution. The obligation of auricular confession led easily to a system of penances and indulgences and to that domination of the whole life of the penitent which is at once the aim and hope of all priestcraft. No doubt it all rested ultimately on belief in the grace of God, but it was a grace so hedged in, regulated, and forced through ecclesiastical channels as to be indistinguishable from law, and as a law it bound heavy burdens on men's consciences and tended to reduce Christian morality to a penal code. The real value of confession lies in its absolute sincerity and spontaneity. It is dictated by sorrow, penitence, and remorse rather than by any fear of consequences, and it looks toward such a renewal of relations between the soul and God as no third party can effect. It is only necessary to read the regulations issued for confessors by the Roman Church to see how artificial the whole matter may become and how inevitable is the tendency to let fear predominate in the mind and outlook of the penitent. It is only too fatally easy

by suggestion and regulation to turn what ought to be a vivid and poignant spiritual experience into a sordid and mechanical bargaining. Of this the history of ecclesiastical confession gives abundant illustration and proof.

Not the least of the evils that accompany the system is the power that it puts into the hands of the priest. His claim to possess the keys of the Kingdom of Heaven and to dispense absolution from God carries with it a domination over the minds and consciences of men and women that is dangerous and very open to abuse. But there is a good side to this too. There are multitudes of people who at some time or another greatly need and may greatly profit by spiritual direction. For such the skill and experience of a confessor may prove a boon indeed, and there are times and occasions when every minister, class-leader, or even mature Christian may have to assume the role of a father confessor. Spiritual direction, however, in times of need and crisis is a very different thing from confessional discipline as generally understood and practised. What may be a salutary medicine in a crisis is apt to do more harm than good if turned into regular food. To be always under the direction of a priest makes anything like healthy spiritual independence impossible and tends to stunt religious growth. This is especially the case among simple and uneducated people, as witness the peasants of Ireland, Italy, and Spain. In the Roman Church generally the confessional system is used not merely to produce a catharsis and amendment of life through penitence, but also as a means of consolidating the power of the Church and the priesthood over the consciences of men.

Something of the same kind is true of the early Protestant Churches. While private confession was regarded as an evil and strictly banned, public confession before the whole Church was encouraged. At Geneva under Calvin, in Scotland under John Knox, and in the early Separatist Churches in England, America, and the Continent, such public confession was very common and was used as a legitimate means of securing the dominance of the Church in the lives of individuals and of enforcing the strict Puritan code of morals. Until comparatively recent times public confession at a Church-meeting, with admonition and suspension or exclusion from Church membership, was a recognized form of discipline among the Free Churches. The entire disappearance of such public discipline in modern times is sometimes hailed as a sign of a higher and healthier moral standard in the Churches. It might with almost equal plausibility be regarded as a sign of a moral laxity of which our fathers in the faith would have been ashamed. This, however, is another story.

What we are concerned with now is the fact that confession is deeply rooted in man's psychology and must always play a great part

in his religious experience. The sense of sin arises from a conflict in man's moral consciousness between what he is and what he knows he ought to be. But the first instinct of the wrongdoer is often to repress the evil and keep it, if possible, below the level of consciousness. This generally only serves to aggravate it, just as in the body a sore or abscess is aggravated by being covered or smothered. It must be opened and given vent before the healing process can begin. So in the soul the opening up of the mischief is a necessary condition of the cure. The records of psychotherapy abound with cases where repression has led to so serious a psychical and physical disturbance as to cause loss of mental balance or even grievous bodily illness. The psycho-analyst knows that the only possible hope in such cases is in a thorough exploration of the diseased tract, and the trouble may often be cured by merely bringing it to light. In the case of a long-standing trauma the process of reproducing the experience which caused it is generally followed by marked relief. To this process confession is strictly analogous, it opens up the soul and so lifts the burden. As George Eliot says:

> The purifying influence of public confession springs from the fact that by it the hope in lies is for ever swept away and the soul recovers the noble attitude of simplicity.

There is, therefore, real psychological justification for encouraging confession as one of the necessary elements in a healthy religious development.

The recognition of this is giving rise in modern Protestant religious circles to certain practices which, unless carefully watched and regulated, may easily do more harm than good. In the first place, we have to face the fact that every minister in these days is being tempted to dabble in psychotherapy. The temptation is a very subtle one. The very office he holds is best described as a cure of souls, and he himself must necessarily become a soul healer—which is but the English for psychotherapist. To this end, like his Master, he must know what is in man, and he is therefore driven to the study of psychology both in theory and in its practical bearing on the conduct of life. For it must always be remembered that the most important and certainly the most fruitful part of a minister's work lies in his personal dealing with individuals. Preaching is often no more than the throwing out of ground bait and needs to be followed up by something more direct and intimate if any good is to result from it. Preaching may rouse the conscience, stir curiosity, raise questions, and suggest needs, and if the preacher shows himself to be a man of tact, insight, and sympathy, it is certain that many of his hearers will want to come and discuss things with him face to face. Such discussion will almost invariably lead to confession. Only too often it will be found that the ostensible trouble or difficulty was only a

cloak for something deeper and far more serious. It is not until open confession has revealed the real source of the mischief that the healing process can begin. Now it is with this healing process that the minister has to do. It is no easy task, and it involves far more than the pronouncing of a stereotyped form of absolution. The question at issue is not one of moral disease but of sin, and it is to be solved, therefore, not by analysis but by forgiveness. Only God can forgive sins, and the work of the minister is to bring home to the sin-stricken soul the reality of God's forgiving grace and the power of an endless life. It is one thing to preach this gospel in general terms from a pulpit. But it is quite another and far more testing thing to preach it to an individual in the quiet of one's own room. Yet such individual preaching is the most rewarding thing in the ministers' task.

As we have seen, the beginning of the healing process lies in confession. Indeed, confession is in itself a large part of the cure. Only by means of it is it possible to come to grips with the real root of the trouble. In William James's words:

> It is part of the general system of purgation and cleansing which one feels oneself in need of in order to be in right relations to one's deity. For him who confesses, shams are over and realities have begun: he has exteriorized his rottenness. If he has not actually got rid of it, he at least no longer smears it over with a hypocritical show of virtue—he lives at least upon a basis of veracity.

The first essential of any confession, therefore, is, as we have seen already, that it shall be entirely and absolutely spontaneous. The probing and questioning which is recommended in books for the guidance of confessors is greatly to be deprecated and likely to do, by way of suggestion, more harm than good. There is in human nature an almost infinite capacity for self-deception. We are all ready to

> Compound for sins we are inclined to
> By damning those we have no mind to.

And something analogous to this easily happens when we are asked to confess to this or that type of wrongdoing. There is an artificiality about the whole ecclesiastical system of the confessional which defeats its own object. The wise minister will approach the matter in quite a different way. He will ask few or no questions, but encourage his enquirer to speak fully and voluntarily and so unburden his conscience of the " perilous stuff " it harbours. He will seek to bring about a real conviction of sin and a genuine penitence, knowing that only as confession springs from such sources can it have its perfect work. There is always a danger, especially with neurotics, lest confession should arise from a love of self-display, a kind of moral and spiritual exhibitionism which is as dangerous as it is false. Here great care must be taken to preserve the distinction between sin and

moral disease, and to assign to each its appropriate treatment. Dr. Hadfield says on this subject:

> What then is the essential difference psychologically between sin and moral disease. It is that sin is due to *wrong sentiments,* moral disease is due to *morbid complexes* giving rise to uncontrollable impulses. The full and efficient cause of a sin is a deliberate and conscious choice of the will moved by a "false" or wrong ideal. The sinner and the morally diseased both see the ideal: but whereas the former does not, the latter cannot, under ordinary conditions respond to it. As their conditions are different, so must their treatment be, that of the sinner being the persistent presentation of a higher ideal, whilst that of the morally diseased is adequate treatment by psychotherapy.

The distinction here drawn is a very vital one, though it is not always easy to discern it. It requires a real measure of skill in spiritual diagnosis. Very much may and ought to be done in the training of ministers to prepare them for this most important branch of their work. But the real qualifications for it can never be derived from books or from the precepts of others. Only constant clinical practice carried on with insight, sympathy, and tact, will suffice. It is largely a matter of temperament, *plus* consecration and self-sacrifice. It may be said at once that there are certain types of men who will never be able to do this kind of work. The suggestion that a study of psychology will fit them for it is a profound mistake. They need very much more. For it must always be remembered that psychology is not religion—not even a decent substitute for it. Nor is psycho-analysis anything more than a method of diagnosis, and diagnosis is not cure. Only through religion can the conflicts, complexes, and repressions of the sick soul, once they have been uncovered, be resolved and the broken life be re-integrated and built up again on a new pattern and foundation. Unless analysis can be followed by some constructive effort and process the last state of the patient will be worse than the first. The minister's task, therefore, is always a positive one, to bring his people through the consciousness of their sins and needs into living touch with the power of God which is "unto salvation" and can do for them far more than they can ask or think. To this end he will need infinite skill and patience in diagnosis, and infinite tact and sympathy in handling his cases. But even more than these things will he need an unshaken religious assurance and a faith that can move mountains. It is profoundly true that religion is more easily caught than taught, and it is the minister's own religion that will prove his best asset in dealing with the troubles and difficulties of others. There is no need to be afraid of using the power of suggestion in this way. Preaching the gospel to individuals is largely a matter of witness, and witness means contagion. If the minister's own life is hid with Christ in God, if his faith is grounded in a personal experience of God's own saving grace,

and his communion with God is close and constant, he will not find it difficult to impart to others something of what he knows and has received. The kind of response that he can thus give to those who come confessing their sins and needs will do for them more than any technical absolution. It will at once impart the confidence which stirs to confession and make plain the way of renewal. One of the most constant elements in confession is the admission of impotence in the face of temptation, the bitter cry, " when I would do good evil is present with me ". Against this nothing helps so surely as personal testimony to the power of God in succouring the tempted. To be able to say, " He can do for you what He has done for me ", is to show oneself a priest indeed, and that is the only kind of priesthood that counts for very much.

Another form of confession to which a good deal of attention has been directed of late is that which comes about in the process of " sharing " as practised and recommended in the so-called "Oxford" Groups. There is no doubt that these groups represent a real and vital form of religious revival. In essentials they recall the great revivals of the past, and they show some skill and insight in adapting their methods to modern conditions and needs. While very conscious of the importance of individual dealing, the group leaders are equally aware of the value of fellowship for the religious life, and aim deliberately at securing the advantages of both. Thus at Group meetings and House Parties they encourage "sharing", by which they mean open confession of sin, and witness to the saving and sustaining power of God. This is believed to have a double effect, a lightening and purging of the conscience of the speaker and an encouragement to those in the audience who may be in like case. There is, of course, nothing new in this. It was a regular feature in early Methodist Love Feasts and class-meetings, and the present writer can remember Church meetings fifty years ago in which testimony and confession by individual members were not uncommon. In a recent books on the groups, by Mr. A. J. Russell, *For Sinners Only*, the practice is described and defended as follows:

> The ultimate aim of this Sharing was a right relationship with God. We are in desperate need of forgiveness; and in the last resort, whatever aids we may use to help us to reach it, we must come to the one place where we stand before God face to face, confess to Him our sins, and receive the forgiveness which He so freely gives. There is no other way to fullness of life, and in our hearts we know it. Now ideally such confession as this should be made direct to God without the need of any human assistance, receiving God's forgiveness then and there; obviously, in fact, this happens time and time again.
>
> But in practical experience, and just because we are not ideal, instance after instance could be quoted to show that there are very many who need the help of Sharing with another, so that they may come

> directly face to face with God. For them Sharing is a practical necessity. Only so do they grasp the reality of their confession, of the God to whom they confess, and of the forgiveness which He bestows. The forgiveness itself does not depend upon the Sharing; its appropriation by the individual constantly does.
>
> In practice it was found that confession one to another in the Scriptural sense was mutually helpful and the only way to true fellowship. It was one of those fundamental truths of life, like Christianity itself, never fully grasped until it was practised. From its earliest days the Christian Church had been well aware of the value of such confession. Wesley and the modern Anglo-Catholic were at one in this, and in one sense the psycho-analyst, with his splendid technique based upon exhaustive experiment, was simply bringing scientific proof to what the Church learned long ago under the guidance of the Holy Spirit, though she has often forgotten to practise the lesson.

This long quotation shows that the method of sharing has a sound psychological basis and a definite religious value. It combines the advantages of confession and of witness. But at the same time it undoubtedly has its dangers. If, as seems to be the case, it is made a regular feature of Group meetings, repetition will inevitably rob it of spontaneity and reality. Once it becomes part of a technique it loses its effect and tends to produce in those who practise it just that kind of exhibitionism which is greatly to be deprecated. Under proper safeguards, however, and used with due restraint and caution, there is no doubt that sharing may prove a real relief to the subject of it as well as a help and encouragement to others.

For it should be remembered that every kind of confession, whether public or private, to men or to God, looks towards some definite object to be achieved and is not to be regarded as complete in itself. That it produces a purification and lightening of spirit goes without saying. It lifts a real burden from the soul and opens the way to a new and cleaner life. But this only becomes effective when confession is followed up by restitution and amendment. The Roman practice of attaching penances to confession, however open to obvious abuses, has sound moral and psychological reasons behind it. Confession that does not lead to open and obvious amendment of life may only minister to spiritual pride. It should always be a means to something greater and better, never just an end in itself. The religious consciousness of mankind has always attached the idea of sacrifice to the conviction of sin. To give even "of the fruit of one's body for the sin of one's soul" represents an urge which has something more behind it than mere fear or the desire to placate an offended Deity. The whole long story of sacrificial religion gives poignant expression to a deep-seated human need. The consciousness of sin wakens at once the desire to make reparation, and the reparation in the form of penance or sacrifice easily becomes a condition precedent to securing the forgiveness and favour whether of man or of God. As time went on,

however, and man's ideas of God became purer and more spiritualized, the impossibility of really giving anything to God was realized. Material sacrifices gave way to mental. Worship was only in Spirit and in truth, and the best sacrifice that of a broken and a contrite heart. This high standard has seldom been maintained, but the principle of it holds good, and most Christians now understand that God's main requirements of them are that they should "do justly, love mercy, and walk humbly with Him". The feeling that reparation should follow confession is a sound one, but it is adequately met by a life of dedication and sacrificial service.

There is something here that Churches as well as individuals might do well to put into practice. They too need humbly and simply to acknowledge and confess before God and to one another their manifold sins and shortcomings. But how seldom are they moved to do anything of the kind. There is general and widespread recognition of the fact that the Churches are impotent when confronted by some critical moral issue. They mean so well but they do so little. Individuals among them are active enough and the world would certainly have been the poorer without the moral influence of the Churches in the past. But in these modern days they certainly seem to have been overtaken by a kind of paralysis. In face of desperate and crying needs they can do little but admit their impotence. This is accounted for by their disunion on the one hand and their preoccupation with their individual needs and problems on the other; in other words, by the absence of Christian charity and the prevalence of very un-Christian selfishness. Yet though there is this general admission of failure there seems to be an entire absence of that deep contrition and willing confession of fault which in an individual would be the first and most necessary condition of amendment. The various Churches are ready enough to cast stones at one another, but when it comes to considering their own state and setting their own house in order, they often show a spirit of complacent self-righteousness which is the despair of the reformer and justifies the reproach that they are blind leaders of the blind. One does not want to see them perpetually clad in white sheets, for that too might lead to Pharisaism, but one does want to see them animated by some higher ideals than the average and deeply concerned about the poverty of their spiritual resources. Only by the old familiar road of confession, sacrifice, and re-birth can they escape the present impasse and set themselves free to witness and to serve. Sharing might be a more fruitful thing among Churches than with individuals. If they could but persuade themselves to be drawn together and confess in common their sins, shortcomings, and failures, and with one heart and mind seek forgiveness and renewal they would find a very real, if

unexpected, unity. Nothing draws men together like a common consciousness of need. In danger of flood or fire the lion and the lamb will lie down together. So Catholics and Protestants might find some common ground and forget their enmities if they would but mutually face the facts and confess to one another, their sins and needs.

This is no doubt an absurd suggestion, human nature being what it is. That may be admitted, but the admission only serves to illustrate the rarity, difficulty and inestimable value of real confession. It is a work of grace rather than of nature, and nothing less than the grace of God makes it possible. But here is a gift offered to all God's people if they will but accept and use it. Confession is so important an element in religious experience and so obviously meets a spiritual need, that all Churches should be prepared to make use of it. Under careful regulation and directed always to practical moral ends it cannot fail to do its part in the great business of mending and making souls.

W. B. Selbie.

WILFRED OWEN (1893-1918).

" A QUIET little round-faced man, who had had a bad time with the Manchester Regiment in France ". Thus Mr. Robert Graves on Wilfred Owen, whom he met when both were convalescent at an officers' hospital near Edinburgh. This laconic description bears none of the insignia of genius. The genius you will discover for yourself in Owen's one published volume. His poems, with a preface by Mr. Siegfried Sassoon, were first issued in 1920. Is it a sign of reviving interest in them that a fresh edition, under the hand of Mr. Edmund Blunden, recently came from the press?

Owen's work lies under a two-fold disability. First, we are too near it in point of time to appreciate its worth. Secondly, a merciful dispensation of Providence permits us to cast off, to forget, terrifying, unnerving, even merely unpleasant, experiences. Most of us are only too ready to forget the War. Now the War was Owen's one theme. He was obsessed by it. He peered at its every facet with an unappeasable curiosity. And he pronounced it an evil thing. For centuries men had conspired to deck War in the gay colours of romance. Owen the iconoclast tore away those trappings and showed the skeleton underneath. He set out to paint so vivid, yet withal so truthful, a picture of war that future generations would recoil from the reality. He wished to be remembered, not as a poet, but as the torch-bearer of an upheaval that would crush war. He was agog lest it might be thought that he had used his front-line experiences for merely artistic ends. And he saw quite clearly that the youth of his own generation were being sacrificed for those who would forget that the sacrifice had ever been made:

I thought of all that digged dark pits
  Of war, and died
Digging the rock where Death reputes
  Truth lies indeed:
Comforted years will sit soft-chaired
  In rooms of amber;
The years will stretch their hands well-cheered
  By our life's ember;
The centuries will burn rich loads
  With which we groaned—
But they will not dream of us poor lads
  Lost in the ground.

It is proof of the genuine artistry in Owen that he is commended by the æsthetic. Not that their disapproval would have ruffled him. For it must be remembered that the bulk of his poetry was written in a world where æsthetic, and even civilized, values were as though they had never been. Food, drink, shelter, sleep, the guarding of his life and property—man living in a state of civilization takes all these

essentials for granted. Their provision leaves him free to concentrate on the quest of riches, learning, pleasure, fame—what he wills. On these latter he bases a scale of values that he finds to be fictitious the instant he is swallowed up in the firing-line. For the man living under conditions primitive as those of the Stone Age (and thus lives the soldier on active service) they have no meaning, no significance. The soldier suffers the extremes of heat and cold, hunger, thirst, and the pain of wounds. All his energies are set on the avoiding of these evils. Sleep even is denied him. His life he holds precariously from hour to hour. A man living in a dug-out which at any moment may become his tomb is careless whether his work be applauded or hissed by Bloomsbury æsthetes or a circle of dons sitting round a Cambridge fire. More often than not he is frankly intolerant of their judgment. What do they, what can they, know of the life of the fighting man? Their world is as remote from his as a world of goblins and pixies. " I am not concerned with poetry; my subject is war and the pity of war. The poetry is the pity ". That was Owen's mood.

But he was concerned with poetry, for through it he chose to express his genius. Now how can we know poetic genius? What are its attributes? First, an acute sense of reality—awareness of the tremendous impact on the human spirit of material circumstance, material environment. But things material must be seen in their true stature and proportion. They must be looked upon (if an illustration commonplace but entirely apposite be permitted) as the mechanical generators of a spiritual current. Secondly, if (and only if) there be this true perspective in your poet, it must of necessity give him that insight into the deep heart of things which we term vision. Thirdly, there should be executive ability to convert his vision into rhythmic speech at once arresting and intelligible. He must be " understanded of the people ". Apply these tests to Owen's work as often and as rigorously as you please, and it survives them all.

I grant at once that he has not the capacity for sustained drama, rising to a peak of effect, which gives " The Assault " of Mr. Robert Nicholls so tenacious a grip on the memory. Neither has he the mysticism of Charles Sorley, the darting fancy of Mr. Graves, the irony of Mr. Sassoon. He lacks the strange gift of Mr. Richard Aldington for striking out of the flint of verse a tinder glow that for an instant lights up the cave of man's soul, and shows the primitive emotions and desires lurking within.

But what Owen did possess was an intensity of feeling that his powerful intelligence never permitted to lapse into hysteria. Strong as were his emotions, his mind was always master of them. In the whole field of literary effort no task is more difficult than the fusing of the material, the mental, and the spiritual into one homogeneous

whole. That ability came easily to Owen. His emotions he clarified through his intellect,and he purged both of their gross elements in that fine atmosphere which leaves only a spiritual residuum. His work seethes with vitality. He was powerfully at grips with his subject, and he held it down. Owen was not merely capable of climbing to heights—he consistently reached them.

For the sufficient reason that the truth is usually distasteful, Owen has been called to account in certain quarters for insisting somewhat too loudly that the War was a betrayal of youth. It was such a betrayal because the mentality of the stout, middle-aged men who filled certain of the chancelleries of Europe was that of the Sioux chief sharpening his tomahawk, the while he bethinks him of wiping out the Huron tribe. But while the Indian chiefs themselves followed the war-trail, the white rulers who so lusted for conquest were content to stay in their wigwams: their killing should be done by proxy, they would hound on their young braves to the slaughter. That is the lesson which Owen drives home in his " Parable of the Old Men and the Young ":

> Then Abram bound the youth with belts and straps,
> And builded parapets and trenches there,
> And stretched forth the knife to slay his son.
> When lo ! an angel called him out of heaven
> Saying, Lay not thine hand upon the lad,
> Neither do anything to him. Behold
> A ram caught in the thicket by its horns;
> Offer the Ram of Pride instead of him.
> But the old man would not so, but slew his son.

Matthew Arnold once wrote a poem in which he likened each individual man and woman to an island cut off from its neighbours by an ocean of thoughts that could not be transmitted, feelings that could not be shared, prejudices that could not be removed. A singularly beautiful idea, expressed in language the most choice and delicate. But paraphrase it into prose, and mark how bald, how unsatisfying, the result. Not far short indeed of bathos. Hundreds of young men wrote verse during the War who, but for the War, would never have written a line of it. In moments of great emotional stress men turn naturally to poetry as their medium of expression. They do so because through it they can scale heights, plumb depths, beyond the reach of the most exalted prose. Great poetry is born of great suffering. No truly great poetry can otherwise be created.

Take the first haphazard example that comes to mind. Place Tennyson side by side with Shakespeare. Tennyson lived a singularly placid life. He was shaken by no great emotional crisis. Shakespeare wrote Hamlet during a period of intense mental strain. That spiritual upheaval brought forth his greatest work. There is ecstasy, there is bewilderment, in Hamlet. In alternations of hope and doubt

and despair the whole soul of man is laid bare. But in Tennyson's poems, when the passions stir, they are treated objectively. The poet had not himself experienced that of which he sang. Mariana of the Moated Grange is as aloof from life as Hamlet is close to it. And Mariana is typical of all Tennyson's work. Not all its bewitchment of phrase can hide the fact that at bottom even "In Memoriam" is little more than a collection of platitudes, impeccable in taste, timid in outlook, heavy with the repressions of the Victorian code. Ultimately the worth of poetry must be measured by the depth of its spiritual content. Only he who has come through some profound, soul-searing experience can write profoundly. All else is a skating on surfaces. With infinite grace the poet may tell of things of beauty. But his readers will not be moved as they are moved when the urgent spirit of man is shown to them.

Every fibre in Owen's sensitive being reacted to the War. He was never dulled or sotted by it. On the contrary he was most intensely alive. He caught its every mood. He watched its development as a surgeon might watch the development of some malignant disease. It held for him a baleful fascination that lured him relentlessly to his destruction. Exhausted and spent, he might have sheltered in the haven of a staff appointment. But he elected to return to the line. And in the line he was killed. The soul in Owen was not blind to the heroisms around him. But he deplored them as wasted heroisms—as seeds flung broadcast on a stony ground from which no harvest could ever spring. He arraigned war at the bar of his intellect and found it to be a crime against society. Confirmed in that creed, he preached no other. He became a Savonarola, denouncing the sin of war.

Thinking men had, of course, always recognized the imbecility of war. But they had always been in the minority. The unthinking majority had been content to act as their fathers had acted before them. The thinking, alive to the hopelessness of even attempting to convert the unconvertible, were fain to lull their consciences with the old opiates of deathless glory and never fading renown. Owen sweeps away the opiates with one magnificent gesture when he talks of the gassed soldier in his agony:

> In all my dreams, before my helpless eyes,
> He plunges at me, guttering, choking, drowning.
> If in some smothering dreams you too could pass
> Behind the wagon that we flung him in,
> And watch the white eyes wilting in his face—
> His hanging face, like a devil's sick of sin.
> If you could hear at every jolt the blood
> Come gargling from the froth-corrupted lungs . . .
> My friend, you would not tell with such high zest
> To children ardent for some desperate glory
> The old lie, *Dulce et decorum est*
> *Pro patria mori.*

The poets had always sung of war to certain conventional tunes—the field of honour, the sacrifice for the country's weal, and so forth. They did so because few of them had ever fought in war. During the first year or so of the cataclysm they hymned in the traditional manner. But as the insane waste, folly, and brutishness of the business struck home, a change came. And with the altered outlook there came an altered utterance. Men trooped off to the War in its earlier days, and Mr. Alfred Noyes sang of battles precisely as Thomas Campbell had sung of battles one hundred years before. The weary months drag on, and Mr. Noyes is saddened and disillusioned. He comes finally to the writing of verse in a tone so bitter that the voice is scarcely recognizable as his. Look at him in " The Victory Ball ", and you will see the twin of Mr. Sassoon at his grimmest. Had Rupert Brooke survived the War, would his poetry still have sounded the old note? I think not. This revulsion of feeling came slowly to the non-combatant poets; earlier and more forcibly to the fighting men; to none more forcibly than to Wilfred Owen.

The muddle-headed character of Western thought when confronted with a question of morals is nowhere better illustrated than in its attitude to the killing of man by man. If an act be a moral wrong, an offence against the moral (as distinguished from the man-made) law, it remains a moral wrong. It matters not whether that act be committed by one man in civilian dress or by ten thousand men in military dress. Nothing can alter its intrinsic quality of being wrong. Because his avowed object is to destroy his fellows the Chinese regard the man that follows the trade of a soldier as a being who has sunk to the bottom of the social scale. Such a view is at least logical. It was shared by Owen in that other-world conversation between the two dead soldiers who had been enemies only because their countries had decreed it so:

> " Strange friend ", I said, " here is no cause to mourn ".
> " None ", said the other, " save the undone years,
> The hopelessness. Whatever hope is yours
> Was my life also ".
> " I am the enemy you killed, my friend.
> I knew you in this death: for so you frowned
> Yesterday through me as you jabbed and killed ".

Owen had a talent for choosing unerringly the right word, the appropriate image, the correct metre. He invented and made large use of consonantal rhyme. That device gave his lines an austerity, a strength of utterance, which the employment of the softer vowel sounds would have denied them. Read "Strange Meeting", and mark how the tread of the harder, sterner consonantals keys with the sombreness of the theme. One is surprised to learn that throughout his life Owen so greatly admired Keats. His own poems bear no

likeness to those of Keats. Stray passages there are that, both in subject and in diction, recall Dante, but not Keats. In point of fact Owen expressed himself in so original a fashion as automatically to rule out the stylistic influence of any other writer. Beyond question he had great gifts. An intellect naturally acute and logical had taken sharper edge, cleaner-cut logicality, from residence in France and contact with that French literature where the appeal is to the reason, and the argument goes flawlessly from premise to conclusion.

Owen has been chided by the over-fastidious because there is no beauty in his work. Why should there be? There is small beauty in the shambles that are the meat-packing yards of Chicago. There is as little in the shambles of modern war. A war fought with bombs and poison-gas and liquid fire by men crouching like rats in a drain has little to offer the æsthete. No roll of drums and fifes, no grenadiers with their tall bearskins, not so much as the flare of a red coat. The War was an avalanche on which man slid back into the abyss out of which for centuries he had been endeavouring to climb. Horror and sadness there were in that descent, but no beauty. Such was the bitter truth as it forced itself upon Owen. He had no wish to make a testament of beauty where he saw none.

I write in early spring. Of a sudden the sun comes flooding through the lime trees. At the touch of that alchemy each unfolding leaf becomes on the instant a tiny fairy-lamp, encased in a globe of the most delicate golden-green. A sight that would have been as wine to the senses of the thousand soldier-poets who were lost in the War. That, indeed, is the real pity of war. The destruction of youth. The voice muted for ever as it ventures on its first round notes.

Mr. Blunden, in a recent anthology of war poetry, draws attention to the commanding figures of Charles Sorley and Wilfred Owen. Sorley was killed at twenty, Owen at twenty-five. Within the brief compass of their lives both had produced poetry the quality of which was out of all proportion to their years. What sterling legacy might not each have left had he gone to the allotted span? Their untimely passing was a national loss. That of Owen was peculiarly tragic—he was killed only seven days before the Armistice. But before he died, in his " Anthem for Doomed Youth ", he had sung his own requiem.

D. R. Lock.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

THE RELIGIOUS APATHY OF THE MASSES.

The most baffling problem that challenges our churches is that of the abstention of the great majority of the masses from our fellowship. There are signs that we are waking up to its urgency and vital significance. We have made sporadic attempts to solve it by open-air preaching, house-to-house visitation, and a mild dose of propaganda, but there is little to show that our efforts are likely to be successful.

In a previous article[1] I enumerated the various criticisms of the churches made by thoughtful working men in informal group meetings. There is sufficient point in some of their charges to show that we do really need a revival of religion within the churches themselves. It is notorious that our spirit of fellowship is generally woefully weak. Things will not be right with us until our social differences are burnt up like flax in the intense flames of a real spiritual fellowship with God in Christ. Then, again, our attitude to the social and economic problem leaves the common people contemptuous and cold, and, from their point of view, not without much show of reason. They say: "You churches are anxious to make us religious. What about yourselves? How much of the religion of Jesus is there in your supine attitude towards the social wrongs of our time?"

It is my conviction that the real causes of the religious apathy of the masses lie deeper than are indicated by the criticisms made by their representatives. During the group meetings I found ample confirmation of certain facts forced upon my mind through close contact with working men in various parts of the country. I venture to submit that these facts go to the very roots of the problem.

The outstanding fact is that even the thoughtful working man, the thinking and reading artisan, has a tragically inadequate conception of what the Christian religion really is. This is indicated by his

1 X. 60-69.

marked indifference to its fundamental doctrines. Unless he is closely attached to a church, such matters have not the slightest interest for him. If he thinks of them at all, it is only to say that science has knocked the bottom out of them. One member of our group thought that " the acceptance of the theory of evolution and the psychological explanation of the development of the mind of man makes it difficult to accept the old presentations of conversion, redemption, and salvation, and that churches are compromising with truth by retaining the old dogmas ".

But in his attention to such matters this member represents a very small minority of the working class. Generally speaking, they never bother about such things. Their whole attention is focused on the practical and social aspects of religion. This is made very clear by their definitions of religion, as " doing good ", " giving a helping hand ", "attending to the bottom dog", "making a better world for the common people ", " helping to smash the present iniquitous social and economic order ", and so on. It is evident that the working man equates religion with practical aid and social reform. Religion is brotherly love in action. There is nothing else in it, except that one must live a decent sort of life. He does not bother his head about the creeds. He has no desire to worship ; he does not appear to be conscious of any needs that worship can satisfy. He is up against the stern realities of everyday life. He is hungry for the good things of this world. He is keen on the pursuit of happiness. As for religion, all there is in it is the friendly and helpful attitude of the man who comes to his aid in a time of hardship and distress. Even the thoughtful working man ignores the fact that the first and greatest commandment is " Thou shalt love the Lord thy God ". He is only awake to the fact that Jesus said " Thou shalt love thy neighbour as thyself ". He regards Jesus as the supreme teacher concerning man's attitude to his brother man, but he ignores the fact that Jesus is also the supreme teacher concerning man's attitude towards Almighty God. One consequence of this is that Jesus is admired as the greatest social reformer rather than loved as the Saviour of individual souls. Religion is to follow under the banner of Jesus and attack all forms of injustice on the earth. He seems to be blind to the fact that to follow Jesus is to get into fellowship with God, to find God, that he may glorify Him and enjoy Him for ever.

The most serious consequence of this is that Jesus has not for the working men the value of God. Generally speaking, they have not that appreciation of Jesus which can make them " alive to God ". I do not think that we realize as vividly as we ought how unreal God is to multitudes of people. Even the working men that attend our Church services are often bewildered and perplexed when we speak about the " presence " of God, and " enjoying fellowship " with

Him through worship and prayer. A working man told the vicar of this parish that both "God" and "prayer" were quite unreal to him, and that he had reason for believing that the same was true of most of the men he knew. Many a working man will tell you quite frankly that he never thinks about God. I have been told over and over again by keen observers among the working class that the ordinary man never thinks about religion, and cares nothing about the churches. They are outside the orbit of his interest. But I have noticed that when his soul is cut to the quick by some calamity that breaks through the crust of his complacency and stirs up the very deeps of his emotions, then, and then only, he cries out helplessly and pathetically, for, or against, God. Too often, like Olive Schreiner in her bouts of asthma, he shakes his fist angrily in the face of the Almighty.

Naturally enough, in view of what has already been said about the indifference of the masses to the fact of God, it is easily seen that they lack a keen sense of sin. My senior deacon attended one of our group meetings, when the question of Church membership was discussed till the small hours of the morning. I asked him the next day what impression had been made on his mind by the men. This was his reply:

> The thing that struck me most, and has occupied my thoughts ever since, is the difference between the young men of to-day and those of my time. It's just this. When I was a young man, and was asked to join the Church, I felt myself too unworthy, too sinful to do so. But those young fellows last night, without exception, spoke as if they were too good to join the Church. They think the Church isn't good enough for them. I can't get over it. I am simply astounded by it.

It was no surprise to me that he should have been shocked in that way. From our very first group meeting it was painfully manifest that the men were not burdened by a sense of moral failure or spiritual need. One supposes that they must all be aware that they, like the rest of us, "have done the things they ought not to have done", but it does not seem to trouble them in the least. The sense of sin is at any rate dormant, if not non-existent. In subsequent discussions one discovered the reasons for this. Primarily, of course, it springs from the fact that God is not in their thoughts. The fact is that the masses are the victims of the spirit of the age. Thoughtful artisans believe that modern science has worked havoc with our fundamental doctrines. They know that it has tended to de-personalize the idea of God. They know that the evolutionary theory of the origin of man has established our kinship with the beasts that perish. They know that the Protestant churches have repudiated the material hell of everlasting torment, and the heaven of blissful ease, so that the after-life, having lost its lurid and alluring content, has ceased to be interesting. It is no longer a dominant idea, and has very little effect in determining conduct and shaping character.

They are also aware that the religious conception of sin, implying individual responsibility and accountability to God, has been softened to the natural imperfection of an evolving being. Sin is an inevitable feature in human experience, for which such factors as " heredity" and "environment" are immediately responsible, while the ultimate responsibility rests with the Universe, or God, if there be a God.

The virtual abolition of hell has delivered the masses from the fear of a future punishment. No hell means no punishment, and no punishment has taken the sting out of sin. While they still believe that a man can trespass against his neighbour, and deserves to be punished for so doing, they have ceased to relate such trespass to the judgment of God. The ordinary man is more afraid of a police officer than of God. The one is real; the other is not. A working man summed up his philosophy of life to me in these words: " It's only once down here, so I mean to have a good time. What happens afterwards doesn't count". What happens afterwards has certainly ceased to count with multitudes of people. The point to notice is that there is no fear-motive operating in their minds to arouse them to a sense of sin and guilt. One has only to read John Wesley's Journal to realize how mightily the fear of hell served to awaken sinners to a sense of their parlous and pitiful condition in the sight of God. When John Wesley preached " plain and strong " he gave the masses hell-fire, and it worked most effectively. We read of a man who, in the words of the Journal,

> had greatly signalized himself as an enemy to all serious inward religion. He was going on pleasure as usual. His foot slipped and as he was falling a thought came, "What if instead of falling to the earth thou had'st now died, and fallen into hell? " That thought brought him to a sense of sin, to repentance and to God.

The working man who happens to slip on the street to-day is far more likely to think he is falling into a gold-mine than into hell.

I have no intention of sitting in judgment upon the masses. I am far more concerned to discover to what extent we as churches are responsible for their religious apathy. And in this matter of their lack of the sense of sin I fear we are somewhat to blame. Is it not true that for some years we have been so busy abolishing hell and presenting God as the Father of the prodigal that the only serious consequence of sin is the specially warm welcome given to the sinner? I venture to think that we have not faithfully preached the awful truth enshrined in the old picture of hell, that sin entails terrible consequences, and that the sinner has every reason to fear the judgment of God. For God is a holy and a righteous God, Who needs must punish those that do evil in His sight. We need to preach the moral sovereignty of Almighty God, with an enlightened and spiritualized exposition of the dreadful issues of rebellious conduct. The mental

vacuum caused by the abolition of hell must be filled up with the wholesome fear of God, Who is holy, and Whose holiness is indeed a consuming fire. Have we not failed to make God real to men, partly because we have not revealed to them the real God?

Another reason for the working man's lack of the sense of sin is his absorption in the detection of the faults of people who belong to the other classes. Here again, he does not relate such faults to God. He regards the luxury and oppression of the rich as a crime against the poor, rather than as sin against God. He has the eye of an eagle for the pride, tyranny, and hypocrisy of those who exercise economic power over him. And he is so busily engaged on this that he has little time and no desire for the less pleasant process of discovering his own faults and failings. Because he believes he can see so much wickedness in people in high places, he is strongly disinclined to give any thought to the shortcomings of so lowly and oppressed a person as himself.

It is not a question of self-righteousness on his part. He readily admits that he is not a model of all the virtues. He knows that he has faults and failings, but they do not take on the colour of sin. His faults sink into insignificance when he thinks of the shortcomings of more-highly placed people. But he is quick to recognize a really good employer, especially one who is genuinely friendly in his contact with him. He appreciates the " common touch ", and loves the ritual of a handshake that grips. But he is convinced that he is a better man than some of those who make what he calls " a big splash in your churches on Sundays " and tyrannize over their employees during the rest of the week.

Is it any wonder that the masses show little desire to join in our services of worship? They surge by our churches on Sundays without pausing to notice the open doors. When God is unreal and the sense of sin and spiritual need faint, is it not inevitable that the desire to worship is also weak? There is truth in the statement of one of our men that the working man does not come to church for the simple reason that he does not want to come. He lacks the desire to worship, and this is the third fact that goes to the root of our problem. He does not desire to worship, because God is unreal; but I believe that God is unreal to him because he has not been taught and trained to worship.

This lack of the desire to worship is a matter for us to ponder over and think out. We assume, and the assumption is the very basis of our religious enterprise, that every soul is made in the image of God, and that the very breath of God is the spirit in man. Because of this we believe that every soul has the capacity for worshipping God. That is the very root of our religion. We exist as churches to make God real to men, to make God the greatest of all realities, to bring

men into conscious fellowship with God in Christ, through worship. But the naked truth is that multitudes of workers will frankly confess, as I suppose will multitudes of people of all classes, that they are not consciously worshipping God, do not enjoy His presence, and have no desire to do so. Baron von Hügel suggests that some people at any rate are deficient in the religious sense:

> It seems to me that some people are quite deficient in the religious sense . . . Religion to them is a purely this-world affair. Marriage, having children, education, proper clothes, decent behaviour, the plumber—all these are good things, but they are not religion. The essence of religion is the supernatural life. The other world, the otherness of God, different from, but penetrating this our own life. The passion and hunger for God comes from God, and God answers it in Christ.

" The essence of religion is the supernatural life ". That is surely true, but it is a conception of religion that seldom finds a lodging-place in the mind of a working man. He rarely thinks of Jesus Christ as the revealer and medium of an intimate communion with God. Religion to him is the pursuit of good things, rather than seeking and finding God.

How does this touch us as churches? Are we not partly responsible for it? Is not Dr. Rawlinson right when he says in *Authority and Freedom* that " modern Protestantism has thoroughly tended to subordinate the life of contemplation and prayer to that of activity"?

I am convinced that the most fruitful way of dealing with the religious apathy of the masses is for us to attend to the cultivation of the mystical side of our being. We are failing miserably in our attempt to put our young people into actual touch with God. We teach them a great deal about religion, and about God, but we do not give them religion, and we do not give them God. The consequence is that the masses are either worshipping idols, or the very spirit of worship is doped, stifled, or starved. We know that the pressure of circumstances can often act as morphine. With the great majority of the masses that drug is found in the economic conditions of their lives, and also, paradoxically enough, in their pleasures—drink, and sport, and " talkies ". In the case of the earnest-minded artisan, his political ideal is unquestionably the object of his worship. Socialism is his God, and political action his religion. It is amazing to notice the ardent enthusiasm and intense devotion he has for both.

Our failure is painfully manifest in the fact that every year thousands of adolescents drift away from our Sunday Schools and churches. Many of the common people are our lapsed scholars, who grow up with no definite religious background of their own. In spite of all our teaching and influence, they slip away with perfect ease. They rarely manifest any desire to worship in our churches. I am not decrying the work of our Sunday Schools. They have done, and

are still doing, excellent work in certain directions. They certainly teach the ethical principles of our faith. They familiarize the minds of the children with the best portions of the Bible. But does it not seem that they fail to do the vital work of making God real through an adequate technique of worship?

We must not overlook the fact that the Day Schools are taking over the task of imparting a knowledge of the Scriptures. They have all the children of the working class for five days a week, and their teaching staff is far better equipped for this particular work. Many of our Sunday School teachers are incapable of presenting the Bible in the light of modern knowledge. Far too many of them still believe in verbal inspiration and scorn the idea of evolution in thought and life. They make the work of the modern pulpit difficult. This does not mean that the time has come for us to scrap our Sunday Schools. We know that religion is caught rather than taught; the character of a truly consecrated teacher is usually the deciding factor in bringing the young to the vital knowledge of God in Christ. In my own church several of the deacons were brought to God, and ushered into the Church, by the witness of the life and work of a saintly but uneducated man. But I venture to say that it does mean that we need to re-consider our Sunday School emphasis. The Day Schools will increasingly take over the task of teaching the historical facts and moral principles of religion, of giving instruction about God. We must concentrate upon the task of developing the spirit of worship and prayer, so as to make God real to each soul, that His presence may be their source of wisdom, power and peace. There is a vital difference between knowing about God and knowing God in one's own soul. We shall always need our Sunday Schools for this vastly important work.

Our first task is to develop the sense of awe and reverence. It is true that we can worship God anywhere, but we have so emphasized that fact that most people worship Him nowhere. With children, at any rate, it is wise to stress the fact that God can be worshipped somewhere, in some definite place, some definite service, and this worship of God must be the main objective of our Sunday School enterprise. We must make a reasonable use of ritual, and a wise use of symbols. Children think in pictures, and facts visualized are extraordinarily impressive. I suggest that our scholars should attend a frequent celebration of the Eucharist in the various departments of the Sunday School. The crucifix, the symbolic bread and wine, can deeply impress them, and the joyful and triumphant aspect of the sacrament in the actual presence of the risen and reigning Lord should be the dominant note. In this way the spirit of adoration and worship can be definitely stimulated and strengthened. That is one way at any rate in which the new emphasis can be brought into operation.

I cannot escape the conviction that the starved and stifled condition of the mystical side of our nature is the chief cause of the religious apathy of to-day. So many people have no sense of God's presence, no desire to worship Him, no sense of spiritual need. Rationalism has almost destroyed the mystical apprehension of God, which is the very essence of a rich Christian experience. We are surely quite wrong in regarding the mystic as the unusual and peculiarly endowed person. We are all of us potential mystics. Are we not God's children, born of His Spirit, and capable of enjoying communion and fellowship with Him?

> Speak to Him, thou, for He hears,
> And Spirit with Spirit can meet.
> Closer is He than breathing,
> Nearer than hands and feet.

Dr. Walford Davies pours scorn on the man who asserts that he is not musical just because he has no knowledge of music. "We are all of us musical" is the dictum of this expert. Is it not so with poetry? Has not someone said that there is a poet sleeping in every soul? And is it not true?

So with worship. Every soul born into this world has the latent capacity for the mystical apprehension of God. There are the supreme mystics, as there are the supreme musicians and supreme poets, but every man has something of the mystical capacity, in virtue of his very nature. There is the feeling of the "holy", as Otto has taught us anew, innate in man's soul. The tragic fact is that we allow it to lie dormant, or to be but faintly and feebly awakened, that we have not made it our very first business to cultivate it, and make it vigorous and active in the souls of the young.

There is no quick and easy cure for the religious apathy of the masses. Apart from that movement of God's spirit that no one can foresee or foretell, I see no reason for believing that we shall succeed with the present generation. I see many reasons for believing that things will grow worse. We must begin with the young, and work along new lines. Amid the growing paganism of our national life we may then live to see a new generation of youths and maidens growing into noble manhood and pure womanhood, because God in Christ is real to them, for He dwelleth in their own hearts.

J. W. James.

THE EVANGELISTIC OPPORTUNITY IN MISSION HIGH SCHOOLS.

It is all to the good that supporters of Missions are showing an increasing desire to know the facts—the daily task of the worker, the ideals, methods, and opportunities of the work in its several depart-

ments. The recent Survey Report of the L.M.S. has roused among those who have studied it an interest in the problems of missionary service that is evidence for the appeal that facts well examined can make. In the field of Christian higher education the same is true of the Lindsay Commission Report, with its masterly review of the course of college education in India, its analysis of the problem facing Christian teachers there, its careful enquiry into the religious quality of their work, and its suggestions for strengthening their evangelistic influence. Though dealing primarily with Christian Colleges in India, it also throws light on the work of Mission High Schools.

Testimonies of the experience of missionary teachers will be useful in this connexion; and this article is written as a small contribution to the store of facts about Christian educational work in India, based on a number of years' experience in one of the London Missionary Society's City High Schools where the Christian community is small, and the majority of the pupils are Hindus attending as day-boys. The city is Bangalore, in the Hindu Native State of Mysore. The point of view is that of one who went to India with the desire to do direct evangelistic work, but who has now found a harmony in the combined task of education and evangelism in the school.

This harmony did not appear at first. My training had been for preaching, whilst the work that took most time required some knowledge of educational technique, for which I was but slightly prepared. To-day, of course, men are sent out for our educational work with special normal training; twenty-eight years ago it was harder than now to secure such men, and for once a clerical missionary had to undertake the task. And though the religious teaching proved most fascinating, too much of my time seemed to go to school organization, correspondence with the Government department, or to the teaching of non-religious subjects. So with a thirst for what I thought more direct evangelism, I asked for a transfer to the itinerating side of the Bangalore work, hoping that a Christian educationalist might be sent to the school, to whom the technical tasks would be less overwhelming, and who might permeate them with the gospel spirit. For I learnt before obtaining the transfer (for which I had to wait some time), that for the right type of worker an Indian High School offered a remarkable Christian opportunity both in the natural religious interest of Hindu boys, their characteristic friendship for their teachers, and in the *preparatio evangelica* that the "secular" subjects provided in the hands of really Christian teachers. However, I was grateful for a very happy period of district work that followed, quite free for vernacular evangelism among all classes, including also the village houses from which many of our students came, and for the opportunity of studying normal

country Hinduism, and of bearing the gospel to the simpler village people. Yet I found that it was almost as difficult to secure speedy and direct results, such as could be tabulated, among caste Hindus in the country as it was to win students in the school to a definite decision for Christ. Such was the effect of the solidarity of the Hindu religio-social system, creating difficulties in the way of personal decision that perhaps do not equally exist in any other part of the world.

Meanwhile an educational missionary had been sent out to our school, well able by character and training both to take advantage of the Christian opportunities lying in the work, and so to re-organize it that hindrances to the real religious scope and influence of the school work might be gradually removed. He helped to initiate schemes for the re-modelling of all our boys' High Schools in South India, and these reforms were sanctioned by the Deputation that visited the field in 1923, and by the Board. Amongst the various plans then adopted were arrangements for reducing the number of pupils, often too many for effective personal influence, and for securing staffs that should be Christian not only in profession but in spirit. For this purpose a Christian Teachers' Fellowship was organized, with a branch in each school, with the object of deepening the sense of Christian vocation in the teachers, and creating a corporate spirit. The definition of aim for that Fellowship is as follows:—

> Believing that the opportunities to the hand of the Christian teachers in our Mission Schools are such as to call for the highest and best that the teachers can give, and recognizing that the growing complexity of school work makes it more and more difficult for teachers to retain their spiritual fire and missionary zeal, we desire to give to our educational work the dignity, solidarity, and sanctity which are associated with the Christian ministry. By some it has been recognized that the educationist is just as much engaged in God's work, and requires just as much to be called and dedicated to that work, as his brother engaged in preaching. We desire that all our Christian teachers shall have a similar sense of vocation.

Meanwhile I had been asked by my colleagues to return to the staff of our Bangalore High School, with special facilities for carrying on personal work in addition to teaching. By this time I had learnt how close together true education and evangelism lie, in the mind of Christ, and therefore in practicability. I found that many of the old difficulties in the way of Christianizing school work were being more and more overcome as a result of the above re-modelling, and specially as a result of the growth of the Teachers' Fellowship. Our local fellowship has helped us all in our religious task, as we have studied together the Christian message against the background of Indian thought, and tried as one body of teachers to face the problem of transforming the school daily life and making Christianity a true

and natural leaven among the Hindu pupils. And we believe that gradually a great change of atmosphere in the school has come about.

The following opportunities have specially impressed themselves on my mind as helping to make education in such a school an evangelistic power.

1. *Our full opportunity for religious teaching in class.*

All who have had to do with Indian pupils know to what keenness of interest in religious study they can be led by a teacher whose heart is in the message of Christ. Though there is still the old caste prejudice against open profession of a non-Hindu religion, yet this prejudice is much more in the minds of the boys' elders than in their own. And on the other hand, there is the appeal of the Christ-spirit, which seems to be very specially akin to some of the higher ideals of India; and the boys show again and again how great their reverence is for Jesus' personality and message. If a preacher is in search of a really live congregation he cannot, I believe, find a better one for purposes of sympathetic evangelism than in one of our Scripture classes. Of course the teacher does not *preach* to them in class—what teacher who knows boys would do so? The approach can be quite natural. We often invite Hindu boys to tell us of their own religious ideals; or we discuss practical life problems. Thence we go naturally to Jesus and His teaching. Full opportunity for discussion is given. But again and again we are asked to tell our own experience, and then they will let us lead them direct to the Divine Saviour. I have never known any set of people who seem so deeply touched by the story of the Cross as such a class of boys, largely Hindu. They rightly want to see Christ with their own eyes, and see more fully His relation to Indian thought and life. And I know a number, especially among our old students, who are earnestly trying to do this. Some direct results we have had; but a vast gradual result is coming about in India among this influential class, whose final influence no one can tell.

We have to remember, indeed, that we are doing a religious service for many who cannot come to Christ naturally along quite the same lines as children of a Christian civilization. They have to find the Christ who fulfils the prayers of India, and if they respond it must be in a truly Indian way. At times we wish we saw results such as come more easily in the West. But there is no question about the work that Christ is doing in His own way in the hearts of young Indians who have the chance to learn sympathetically of Him.

I sometimes think that our religious teaching here is free from some of the difficulties that often beset such work in schools at home. The gospel message is newer and fresher to the minds of the hearers; they themselves inherit in many cases a deeper interest in the things

of the spirit than many English children do. And we are free from the denominational troubles that have often been the bane of religious teaching in England. The Government gives us a free hand; and many good judges believe that this will tend to continue even amid political changes. We must use this opportunity for the fuller knowledge of Christ that the new India needs.

2. *Opportunity to Christianize the teaching of so-called "secular" subjects.*

This does not mean dragging in religion and morality in an unnatural way. It does mean that we have not done justice to a subject unless we have seen it in relation to the Kingdom of Heaven, and taught pupils so to see it. It is said that one of the reasons for the materialistic tendency among many Indian students is the way in which science has often been taught in the schools and colleges where there is no religious influence. A colleague of mine after reading Henry Drummond's life declared that he longed for some freedom from routine to have time to do extension work among science students on the relation of religion and science. Anyway, the very fact that a capable science teacher in a Mission School is an earnest Christian helps his pupils towards an escape from the inflowing stream of materialism.

The Lindsay Report on Christian Colleges in India lays great stress on the need so to handle science, history, and literature as to enable these subjects to play the part, which is indeed theirs, of a *preparatio evangelica*. Specially does it stress the value in India to-day of the teaching of history. One of the great hindrances to an appreciation of the Christian view of the world, or of the uniqueness of Jesus, lies in the Indian pantheism which would tend to regard all faiths as equally true. The Report puts it thus:

> Only minds trained by a proper study of history to see the significance of the concrete event and the individual personality can do justice to an historical religion.

We have the opportunity of teaching these boys in this subject, and are eager that its study shall become a training in the historical sense and in the value of personality. Moreover anyone who has read J. C. Hoyland's *Faith and History* will realize what immense value a more humanized and Christianized way of teaching this subject would have in helping students to see amid the perplexing tangle of human events some glimpse of the guiding hand of God.

3. *Opportunity for personal evangelism out of school.*

I need not dwell long on this very necessary aspect of Christian education. Some teachers are concentrating on the school games; others on literary societies; yet others have sought to develop pieces of social service in which boys may co-operate.

One of the most needed and most interesting efforts is that of the visitation of the pupils' homes, and moreover, those of our old pupils, many of whom settle here. The attachment of Indian pupils to a teacher makes this work easy and pleasant. Several of our staff have been doing this, but I have been given special time for it, and wish for no more interesting task. The need in all personal evangelism is *contact*; it is friendship-work or nothing. And the Indian is naturally very responsive to friendship. Many a student living in a small room in the heart of the busy city will reveal his loneliness and his temptations to a brotherly teacher. Many a talk has there been over nationalism, peace ideals, service and the investment of one's powers, art and the love of things beautiful, to say nothing of the many discussions on religious problems, that the quiet of a student's room has evoked.

An old boy meets me in the street and wants to unburden himself of some personal trouble. Another student who has seen a cinema picture of the Life of Christ comes with wonderful eagerness to borrow books on the theme that has deeply touched him. A great field is open for work among the old boys of the school, many of whom cherish some ideals learnt as our pupils and wish they could find power to embody them in life. With many of these students we have been able to play games, to discuss, and also to pray. I shall not forget a scene in the district one evening, where I had gone to visit an Hindu old pupil in his village home, and had been fed by his caste parents. He and some of his friends took me for a long afternoon walk, and on our return path we stopped and sat to view the sunset. "It is very quiet here: will you not pray to God?", said they, and I shall never forget the sense of the Divine presence as we sought God's light and guidance and forgiveness.

The possibilities of the work in our High Schools are clear enough. We only need wisdom to use them in a fuller measure. The process of Christianizing the school life is going on. I was told of an influential Hindu who had read the Lindsay Commission Report, and said to an Indian Christian friend:

> You may think that we Hindus are not interested in that Report. The fact is several of us have read it with great appreciation. We want to see you making your schools and colleges more deeply religious through and through, as the Report urges. India needs really religious education.

Shall we not say that if there is to be a real religious revival such as these times need, whether at home or in India, true religious education will have to be its very nerve?

S. J. Cox.

THE MINISTER IN THE DALES.

NESTLING in the fold of the hill as if to hide itself from the eyes of men, the little village has a great charm and beauty. On all sides the hills rise to a great height. If one who lived there in the sixteenth century came back he would see only a few changes, for the main features remain unaltered by the passing years. The streets are narrow and tortuous and paved with cobble stones. Some visitors once sent their child to post a letter; on her return she said that the post-office was in a back passage; it is in the main street!

In many ways the people are as primitive as the place. Only a few of them have wireless. To many it would be of no use, for they retire too early to enjoy the programmes. There are few links with the outside world. There is the post-office, the telephone, a railway station five miles away, and a bus comes to the foot of the hill four times a day. Boxes are brought to the farms and in them eggs and butter are packed, and then they are taken to the station *en route* for a distant city. But for many the city is only a name. Their speech is not easy to understand. Many expressions are very ancient and very picturesque. Customs remain unchanged, and a historian who wanted to describe the habits and customs of the seventeenth century could do so by a careful study of the village to-day.

The people have an intimate knowledge of each other's affairs. No secrets are possible. They are kindly and ready to help, and it seems natural to share in all experiences. The birth of a child is of concern to all. To a wedding or to a funeral everyone goes. Many events are dated by these major experiences. "Jim's farm was burnt down the day our Ann was married. She was married a week after our John Willie was born". So by these human interests they reach a date for such events as a fire, a flood, a great storm, or the making of a new road.

They have their Council, upon which a man sits year after year till his seat is regarded as an inalienable right. Any decision generally takes about a year to put into effect. No one complains. There is plenty of time, so why hurry? They will spend hours discussing whether dark brown or black paint is best for a truck which among other uses will be required at funerals. Having decided the paint question, the Council must meet again to consider where the truck shall be kept and what charge should be made for its use. As another example of this leisureliness we may mention that a lady who wished to live in the Dale bought a house and at once gave orders for an out-building to be adapted for use as a garage. The work took a year to complete. In a town it would have been done in a week.

Up one of the narrow roads and standing high enough to give a bird's-eye view of the village can be found the little church. Close by is the manse. What that Bethel means to the people it is impossible to say. Most of those who worship there can speak of their forbears of many generations. One was a teacher in the Sunday School, another was a deacon for many years, and yet another had been the minister. Many others had been scholars and members of the church. To the imaginative mind the place is rich with the memory of those who have passed beyond the shadows. It is holy ground and around us stand a great cloud of witnesses who say, "As we were faithful to our duty be ye also faithful ". With a list of their names in our hands we can go into the homes of the villagers and find that their descendants are still maintaining the old traditions and carrying on the same work, the same trade, and worshipping in the same church. Upon the walls of the cottages are hung the portraits of many of these great worthies, and they being dead yet speak.

Passing into the manse we find the minister in his study. He is a man of ripe experience. He knows the ways of the larger world and has taken part in many of its great movements. At first we are inclined to think his sphere is now much narrower. So it is as far as the things which demand attention from a city minister are concerned; but if comparison is possible his interests are more and his work is more intensive. For in the life of the village there is nothing in which he does not take a large part. Is there a sorrow in a home or any special cause for joy? He at once knows of it and shares in it. A young man decides to open a shop; the one to advise him is the minister; if it is decided to sell a new line of goods it is often the minister who helps to work out the retail prices. He may also have to ease the strain of jealousy between two shopkeepers who sell the same class of goods. He must be as wise as Solomon in his choice of the shops where his own goods are purchased, for he belongs to them all and all think they have a right to his custom. Cupid visits the village and the minister has to watch the ripening romance of the young people and give wise counsel and smooth their way by tactful conversation with the parents. Now and then there is evidence of love being ardent but not wise, and a situation of great delicacy arises. The minister must deal with it. The honour not only of the families concerned but also of the whole village is involved, and he must act firmly but tactfully. So by easing pressure here, putting a little more on there, he is able to make all concerned see the matter in its right perspective. He must help old people to get their pensions, make their wills, and act as executor for the little estate. This is work that often exposes him to misunderstanding by disappointed relatives. Yonder on the hillside stands a farmhouse. There is a tragedy in the farmer's life. It preys on his mind to such an extent that he

becomes desperate. The minister knows all about it, and like a wise physician watches the case carefully lest something more serious should happen. In these and many other ways he finds himself involved in all the life of the village and in all the interests of the inhabitants.

His is a very lonely life. It seems to be a burden too heavy for one man and a task too great for him to accomplish, but it is being done. How? By prayer and the grace of God. If we ask him what are the qualities necessary for work of this kind he will answer, tact, patience, and a sense of humour. He must be careful in speech and avoid all causes of offence. It is a custom and tradition, for example, that all who are free to do so should attend the funerals and that the blinds of every window should be drawn at the time. He does not see the necessity of this and may think that it is a custom of no value, but like a wise man he will observe it. By doing so he makes no sacrifice of principle but fits into the life of the people. We have referred to the question of the shops and the necessity of being quite impartial in the distribution of his custom. He must be very patient. Life is very slow, and there is none of the rush and hurry of the city. This is inevitable, as most of the work depends on the seasons. Work cannot be done in a hurry. People must wait till the proper season comes round. So the habit of waiting grows. It was decided in January that some needed repairs to the manse should be done, but it was not until August that the work was done, and even then the carpenter said that the minister was in a great hurry. This leisureliness is often irritating, but the minister knows he is there to help the people and faces it with good temper. He finds tremendous interest in the life of his people, and with that sense of humour which has been called a sense of proportion, goes on in his work hopefully and joyfully. This keeps him from being jealous of his predecessors. The people are always speaking of them, of what they did, the sermons they preached and their influence. They do not intend to make any comparison of their minister with his predecessors. They think too much of him for that. It is leisureliness showing itself; the real influence of a man somehow does not fully show itself until he has gone away. Perhaps it is true to say the people only catch up to him after a few years have gone. So the present minister rather rejoices in these constant references to those who have laboured before him. He can see that it means a great deal for his own work.

He loves the people. They are of the most diverse types, and in them he knows human nature in its most elemental forms and the power of Him Who lived most of His life in a village to save and redeem.

E. A. Smisson.

THE BIRMINGHAM (COPEC) HOUSE IMPROVEMENT SOCIETY.

The Conference on Politics, Economics and Citizenship from a Christian standpoint, more shortly known as *Copec*, met in Birmingham in April, 1924. A local Committee had been formed to help with the arrangements for the Conference, and after the meetings were over it was decided not to dissolve this Committee but to turn it into a Copec Continuation Committee with the object of finding some practical application of all the talk that had taken place. Various projects were discussed and ultimately the way opened for the formation of a Housing Society. In the autumn of 1925 an offer of a block of 19 houses was secured through Miss Florence Barrow, who has been the Society's constant friend and untiring worker. One of these houses was derelict and the others in very bad condition. The owner admitted that he was not going to do repairs, and when the whole property was derelict he intended to sell it for its site value. The Committee thereupon decided to accept the offer and to form a Society under the Industrial and Provident Societies' Act to hold the property and any other properties for which money was forthcoming. This Society is governed by an Executive Committee who serve as Directors. For purchase money and re-conditioning it was estimated that over £3,000 would be required. Very soon afterwards the reversion to 35 houses of which the leases would expire in 1932 was offered to the Society on most favourable terms. As there was a good prospect of buying up some of the leases at once, this property was also bought. The price was about £1,000. A fairly substantial initial capital was therefore required, and the case for the new Society was embodied in a pamphlet issued by the Copec Continuation Committee in January, 1926, and entitled "The Central Slums of Birmingham—A Call to Christians to become Slum Landlords". Probably the housing problem is different in every place, and it is quite certain that the problem in Birmingham had very distinct features. The population of the town had trebled between 1801 and 1851, and doubled between 1831 and 1851, and continued to grow rapidly in the next decades; the houses provided for the increase in the working population were of a particularly bad type, namely back-to-back houses, and they were built in courts as well as along street frontages. Seventy or eighty houses to the acre were by no means uncommon. This type of building was continued in the City itself till 1876, and in surrounding districts to a much later date. In 1914 the number of back-to-back houses was 43,366, being roughly two-thirds of all the houses with a rental under 6s. a week. The houses in courtyards numbered 27,578. Practically none of these back-to-back houses had a water supply inside the dwelling, or a separate w.c. Before the war these houses were disappearing at the rate of about 400 *per annum*. The effect of the war was to stop both the demolition of these houses, and outside painting and repair work in general. Most of the property acquired by the Society had not been painted since 1914. The City Council of Birmingham has been quite justly praised for the lead it has taken in building new houses, but this was compatible with the opinion expressed in this pamphlet that it must take at least a generation for any action of the City Council to make a serious improvement in the slum areas. Here lay the chance for private citizens, acting in co-operation. They could not demolish bad property but they could turn bad property into comparatively good property and this could be done at once. The programme announced was to put purchased properties into thorough repair, to lay water on in the houses, to provide

a separate w.c. for each house, and to supply good wash-houses. This programme has been adhered to, and as opportunity offered has been added to. The question of baths was soon raised. A three-roomed back-to-back house provides no space for a bath, but it was found that the type of wash-house which was being built was roomy enough for a bath. This solves the problem of the hot water supply, though in other respects the arrangements are not ideal. Several de-licensed public-houses have recently been acquired and turned into flats, and here it has been easy to put a bathroom inside the four walls of the building. In one case the kitchen living room has been fitted with a range with hot water boiler, and a bathroom has been made next door to the kitchen so that plumbing has been reduced to a minimum.

The Society has been fortunate in having from the start a small separate fund for providing amenities. One of the most popular of these is the washing machine, which is now installed in most of the wash-houses. Another has been the provision of gardens. In the earlier properties purchased there was no room for even the tiniest gardens, but window boxes were offered to the tenants at a very cheap rate, and became very popular. Kind friends from time to time provided bulbs and plants. The opportunity to do something more ambitious came at the end of the second year of the Society's work. Adjoining a block of 21 houses densely packed together, which had already been purchased, was a piece of land with houses along the frontage only and a large waste space at the back. The Society had to give a stiffish price for this considered as house property, but the waste land enabled the Committee to offer garden space to any of the tenants of both properties who cared to have gardens. About twenty of them accepted the offer. This experience taught that quite small plots—given soil, manure, and effort—could produce astonishing results, and courts with houses on both sides have in several cases since been converted into garden plots. The cost of fencing which is necessary to keep out dogs and children has been borne by the amenities fund, because such expenditure is not within the strict objects of the Society. By the generosity of private donors two plots of land have been given to the Society exclusively for use as gardens. One of these is large enough to be dignified by the title of allotments. In fact, the desert has been made to rejoice and blossom as the rose.

At this stage it will be well to state the nature of the response to the Society's appeal. There was no difficulty in raising the funds for the two properties which had been offered to the Society, and without any interruption or delay the Society has gone on acquiring fresh properties and re-conditioning them, and money has come in just as fast as it could be soundly and efficiently spent.

The following table will show how the capital and the properties has grown :—

Date 31st Dec.	£1 Shares issued	4% Loan Stock Issued	Other Loans	Reserves	Available Capital	Cost of Properties & Outlay
1926 ...	4,138	£4,405	£1,000	£1,511	£11,054	£8,481
1927 ...	6,033	£7,370	£1,100	£3,053	£17,556	£16,444
1928 ...	7,471	£14,310	£1,100	£4,081	£26,962	£26,734
1929 ...	8,705	£21,845	£1,100	£5,180	£36,830	£34,508
1930 ...	9,713	£25,955	£1,100	£5,998	£42,766	£42,292
1931 ...	10,228	£28,485	£1,100	£7,219	£47,032	£49,596

This table, in itself, largely explains how the capital has been found. The reason for the disparity between Shares and Loan Stock is two-fold.

First, by law no one can hold more than £200 in Shares while holding of Loan Stock may be of any amount. Secondly, Loan Stock has preferential rights and a fixed rate of interest. Reserves have not been separately invested, so they have been included in the available capital. The question of the amount of profit to be expected now awaits consideration. It will, of course, depend largely upon the terms on which money can be borrowed. In Birmingham there was much controversy as to the interest to be offered on the Loan Stock. Some were for a businesslike 5 per cent. Others were for a philanthropic 2½ per cent. The Committee made a shrewd guess that they were not likely to be able to work to a 5 per cent basis so that on that footing what was overpaid to business lenders would have to be subtracted from the shareholders' dividends. On the other hand, the Committee hoped to make more than 2½ per cent, in which case the shareholders would profit at the expense of the philanthropic lenders. They finally settled on a 4 per cent Loan Stock, and since the end of the first year the Society has been able to pay a 3 per cent dividend on the share capital and carry a reasonable sum to depreciation reserve. It is, in fact, working almost exactly on a 4 per cent basis, but it is more prudent to pay the shareholders 3 per cent and build up a strong reserve than to pay 4 per cent and weaken the reserve fund. At the moment the payment of property tax at 5s. in the £ is an adverse factor.

The following table shows the progress made as regards profits.

	Gross Rents	Net Income	Snrplus after paying 4% on Loan Stock	Amt. required to pay 3% on Shares
First Year ...	£494	£218	£115	(no dividend)
Second Year ...	£1,453	£738	£477	£145
Third Year ...	£2,835	£1,153	£638	£224
Fourth Year ...	£3,330	£1,402	£553	£247
Fifth Year ...	£4,395	£1,763	£773	£272
Sixth Year ...	£4,759	£1,849	£704	£299

The difference between gross rents and net income is made up of rates and taxes, small repairs, and certain fixed deductions on a percentage basis; 15 per cent of the gross rents are carried to Repairs Reserve, 7½ per cent to Management Account, and 2½ per cent to Publicity Account.

The only source of income besides rents has been bank interest. The fluctuations in this table are due mainly to the fact that a property when purchased will yield, pending re-conditioning, a much higher return than 4 per cent, and there were periods when re-conditioning lagged behind purchases, and income from both rents and bank interest was abnormally high. The years 1928 and 1930 are examples of this. On the other hand there have been periods when the cost of re-conditioning has been incurred, but the increased rents which the law allows to be charged have not been put into operation, with the result that rents have been on the small side. These fluctuations become less important as the total capital increases, and the annual growth of capital diminishes.

On these figures it will be generally admitted that re-conditioning is a business proposition in the sense that the monetary return is sufficient to secure a flow of capital. The nature of the work does not preclude the presence of a great deal of voluntary help, and the receipt of donations. Mention may be made here of the Committee's experience with regard to architects. For the first property an architect was employed on the usual commission, but this was felt to be an unjustifiable expense for the future,

as the Society had by then secured the paid services of a trained woman House Property Manager who could give at least a considerable amount of help with specifications. A well-known local architect was prepared to act gratuitously for other properties, and the conversion of a large common lodging house and adjoining property into flats was carried through by a second architect. These services were much appreciated, but as the Society's operations were extending so much a plan was being considered under which the Society would offer to pay a sum calculated to represent the architect's office expenses. Nothing, however, was actually done on these lines as the Bourneville Estate Trust most generously placed the services of their staff of architects at the Society's disposal. This offer was thankfully accepted, and two of their architects have for some years now given most valuable help.

The mention of the Society's woman House Property Manager naturally introduces the most important point of all, namely, the social and moral effect of a housing scheme of this character. The rents of the first property were collected by voluntary lady helpers, and they have continued to help in this way ever since, but it soon became evident that paid help was essential. The Committee decided that their properties should be managed on "Octavia Hill" lines. A graduate student at the University who had just taken her Social Study Diploma consented to go to London for a further six months to train as a House Property Manager under Miss Jeffrey, and on her return she was put in charge of the Society's office. There is now more work than can be done efficiently by one person, and for the last two or three years persons have been accepted for training who generally stay for about two years. They give some months of gratuitous service, and then receive what may be described as a half-time salary. They are allowed a reasonable amount of time for their studies. In this way provision has been made for the collection of rents by persons who will be businesslike, and yet who know what working class homes are like, and the troubles and temptations to which the tenants are exposed. The moral and social results of this policy are not easy to tabulate, but to any one who has seen, as the writer has done, the tenants of the Society's properties before and after acquisition and re-conditioning they are evident and incontestable. Readers will bear in mind that the old tenants have been taken over with the slum properties acquired, and clean bright houses, often furnished with new windows and other improvements and having new outbuildings, have been entrusted to tenants who for years have lived with broken windows, paintless doors, and disgusting sanitary arrangements. The response of the tenants to the material changes, and to the atmosphere of trust and friendship engendered by the "lady collector" has been wonderful. Broken windows are now speedily mended, and yards and outbuildings kept clean. Such improvement varies to some extent from property to property, and it is undoubtedly easier to get a response from tenants of what was a bad property in a fairly good neighbourhood, than from tenants of a property which the efforts of the Society have raised far above the general level of the surrounding property. The financial results are more easily assessable. At a recent Housing Exhibition in Birmingham one of the most striking diagrams was one showing the payments of rent for every week by the same tenant in each of two years, one being a year before the Society acquired the property and the other being a year subsequent to such acquisition. The improvement in the second of the two years "hit one in the eye". Some figures as to arrears of rent in the twenty properties now held by the Society may be of interest from more than one point of view. The weekly rent-roll amounts to £96 12s. 6d. or

£5,024 10s. 0d. *per annum*. On 4th January, 1932 the rent arrears were £49 1s. 2d. or just under 1 per cent of a year's rental. On four properties the arrears were considerably above the average being just over a week's rent instead of half a week's rent. The general position may be considered as very satisfactory. The months since January have been exceptionally trying. During this period there has been no general improvement in employment, and the full effects of the "cut" in unemployment pay have been felt. By 29th February the arrears had increased to £66 5s. 1d., and by 16th May to £96 11s. 10d., but even then they did not amount to a week's rental. The arrears on the various properties had tended to get more equal and only three of the properties were exceptionally in debt. Between 16th May and 24th June the figures remained about stationary, the arrears having slightly increased to £98 10s. 5d. In the case of nine properties there had been slight increases and in eleven properties rather smaller decreases. It is quite evident that in normal times there need be no anxiety about rent collection. Since the Society started its operations the number of tenants taken to Court has not exceeded 15, and the number of tenants against whom eviction orders have been actually put into operation is 3.

It may be asked, what rents are being charged. The bulk of the Society's houses are controlled houses, and the rents are limited to the pre-war standard rent, plus any increase in rates, plus 8 per cent on any improvements executed. For repair work, even when it amounts to new floors, staircases, and roofs no extra charge can be made. There is little value in an average figure, but it is given for what it is worth—7s. 8d. per week for 252 houses. The most highly rented are some of the larger flats which are all decontrolled, and the maximum rent is 12s. 6d. for four fair-sized rooms and a bathroom. The standard house is a three-roomed back-to-back house. In one block of fifteen such houses the average rent is 6s. 10d. per week, though even here the tendency is for a higher rent for the houses which open on to the street. In one block of twenty-one houses, those along the street front are back-to-back, but in the yard behind there are two rows of through houses with two rooms down and two rooms up. The rent of these four-roomed houses is only a little more than that of the three-roomed back-to-back houses, and the average rent for the whole property is 7s. 2d. The lowest rents are in one block of six back-to-back houses where they average 6s. 1d.

It should be pointed out that with the exception of one small block of houses held on a 999 years lease the whole of the Society's properties are freehold. The worst properties are undoubtedly associated with the leasehold system, but it is not feasible to acquire merely a leasehold interest for two reasons : (1) the covenants of the lease would prevent that freedom of altering the premises which is essential : (2) the value of the property would be rapidly diminishing. When suitable leasehold properties have been offered to the Society, the freehold reversion has always been secured at the same time. This is the only safe course, but it has been found to be rather expensive, as the freeholder has generally had to be persuaded into selling by the offer of an especially good price. One piece of "rescue work" had to be carried through by threefold negotiations with leaseholder, mortgagee, and freeholder.

Due care has also been exercised in selecting properties which were inherently suitable as residences. In some parts of the City the growth of factories has been so prevalent that many of the houses which remain are so shut in by these higher buildings that common sense suggests that they also should be turned into factories and not permanently retained as dwellings. There is also one part of the City along the course of the River Rea

which the Medical Officer of Health once described as water-logged. This district has been carefully avoided. Birmingham is a city of undulations, and the hill-tops are naturally good residential areas; all our properties retain this potentiality though the buildings themselves seemed designed to destroy it.

"Copec Housing" in Birmingham is a joint effort of the Christian community in the widest sense of the term. As the direct offspring of the Copec Conference it was started with a representative Committee, but it had not at first a direct link with either the Unitarians or the Roman Catholics. In both cases this has been remedied. Attempts have been made to bring the various local churches into direct touch with the work of the Society by getting them to find the money required for the acquisition and improvement of specific properties, and in the case of one small property of seven houses this was done by a Church of England parish as a memorial to its late Vicar. Other churches have kept the claims of the Society constantly before their congregations and have thus raised considerable sums. Various schemes of pooling small contributions have been tried, but intending subscribers have always been warned that there was not likely to be a ready market for either the Society's Shares or its Loan Stock, so that they must both be regarded as permanent investments, and were not really suitable for people of small means who at any moment might want to realize. With this in mind it is true to say that there has been a rather astonishing number of small investors, but it must be added that the mainstay of the Society's work has been the generous support given to it by many wealthy people. Finally, it should be pointed out that the Christian public of the City have not merely contributed money; they have also rendered much personal service. It is no sinecure to be a member of the Executive Committee, and it is hardly necessary to say that they take no directors' fees. Other voluntary helpers act as rent collectors or assist with the clerical work of the office, especially when an appeal for funds is being sent out. If the present day Church in Birmingham is asked for a "monument" it might do worse than point to the twenty properties of the Birmingham Copec House Improvement Society.

FRANK TILLYARD.

ON LIFE AND BOOKS.

SOME HOLIDAY THOUGHTS.

I AM writing this on the West Cliff at Whitby. Below me is the harbour, and across it the higgledy-piggledy cottages clinging desperately to the side of the cliff, with the famous parish church and the ruins of the more famous Abbey perched above them. I can see people climbing the 199 steps to the Abbey, looking for all the world like flies crawling up a window pane; when they stop to take breath at the top I see them stand and look at Cædmon's cross, and my mind goes back to "the father of English sacred song", to Hilda, and to the Synod of 664. For three weeks, save for one soaking Sunday, the weather has been perfect, with a warm sun tempered by ozone-laden breezes from the sea or from the heather-covered moors, now looking at their best. And here I sit enjoying it all, laying in stores of health and sleep for the strenuous winter I know lies ahead. But though my eyes rest on these pleasant scenes, neither the quaint old town nor the harbour, nor even the cricket week where 500 runs are scored in an afternoon, can hold my errant thoughts. They will go back to that crowded corner of North-East London I know so well, to people who breathe no invigorating air, for whom the summer brings no change; questions that will not be silent press on my mind and conscience for an answer: why is life so unequal, why should others be denied the holiday that is mine?

Here is a young woman in a room out of which she has not moved for twelve months. When first I knew her she was lithe, alert, and strong, and straight as a pine tree. Then a cruel disease seized upon her. She suffered many things of physicians, nor was healed of any. Her body became all crooked, and when it was straightened her joints refused to perform their function. Now sight has gone, too, and all day long, week after week, month after month, she lies in bed, able only to knit, to listen to the wireless, and now and then to read a little braille. The sight of her long-continued helplessness has proved too much for her mother, who has collapsed under the strain. There in that room the young woman is doubly a prisoner, while summer suns are shining and her friends, with tanned faces, loose limbs, and buoyant spirits, hike and bathe and play tennis, and see the bounteous, beautiful face of mother earth.

Not far from this room lives a widow with five children. She is a fine but frail woman, who ought to be receiving constant care herself instead of toiling in season and out for her family: it is obvious that she goes without sufficient food so that the youngsters may have enough. Not long ago she was away in hospital, and when she returned it was to discover that the eldest girl, 17 years old, had been seduced, and a baby might be expected. The total family income is £2 a week, out of which rent—and rents in London are scandalously high—has to be paid and six people clothed and fed. When I think of all the skill required to manage a household like that, to keep the children healthy and make ends meet, the care of a city church and the editorship of a journal or two seem child's play. I wonder how many years it is since this mother had a holiday.

The other day I paid a brief visit to the village where I was born and where I spent the first years of my life. I made the usual discoveries—of the lowness of walls that once hid great secrets, of the close proximity of places that once seemed far away, including a "World's End" that in childhood's days was at the world's end indeed. But what struck me most was a glimpse of some of my school contemporaries, who have lived in the

village all their days and will no doubt live there to the end. I thought of the restricted range of their interests, of how little they had seen and read, and of the scant store laid up in their memories—for them there can be no roses in December, for they have seen no roses in June. Though not far from the Yorkshire dales and moors, the opportunity to see and enjoy even these has been withheld from many of them. Do those of our little group to whom it has been given to see more of the world realize their good fortune? We have searched our own land and know its beauties, its cathedrals and castles, its streams and hills; we have stood at Newlands Corner or Hartland Point, on Friar's Crag or Arthur's Seat. We have been further afield, and have seen the morning sun on Alpine snows, gazed in dumb amazement into the depths of the Grand Canyon, tramped in the White Mountains, or looked into the evening light behind the Golden Gate. And all the time there have been countless thousands with capacity for appreciation equal to ours who have been as much face to face with grisly poverty as were the Separatist exiles in Holland.

I think of an artisan of my own age, the old type of working-man—upright, independent, scorning slackness, and despising charity. He is a master of his craft, but he has tramped the streets of London for three years seeking in vain for work. There is no holiday for him, and I ask myself if, were I in his place, I should be able to keep the iron from my soul, or declaim with easy optimism that "God's in His heaven; All's right with the world" or that "All things work together for good to them that love God". And if, in addition, I had boys in their teens for whom, after I had done my best for them, industry could find no place, should I preserve that equanimity so lauded by the sages?

I think of one or two other homes. In these two rooms live two women in middle life, one of them an invalid who needs constant attention. The other had a good business post, but she gave it up in order to nurse her friend, and now uses her needle to gain a precarious living which barely keeps body and soul together. For years she has tended the invalid with patient loyalty, her visits to church providing her only change. How she would enjoy a holiday entirely free from care, not less so than the schoolteachers who leave their rooms the day the schools break up and never see them again until their long vacation is over.

Here is a house—strictly speaking, part of a house—filled with fatherless children. What is their holiday? A day at the sea which we contrive to give them, long anticipated, and providing excitement for many a week. Almost next door is a single room, characteristic of so many, where an old lady, with an old age pension and a tiny income from her church, has to watch every penny she spends. In winter she is always at church as soon as the doors are open, for thus she can save a little light and heat. For her there is no holiday, no wireless, and not much change in the way of books, entertainment, or recreation.

A little further away is a derelict area for which no local authority seems to care. It is occupied by huts, which are surrounded by meagre allotments. In one hut is a girl of twenty-five in the dread grip of disseminated sclerosis. The hut is on the edge of what used to be marshes, and water often streams down the inner walls not a foot away from where this girl lies unable to move any part of her body except involuntarily. She cannot read, and there is little within the range of her vision; there is little stored up in her mind on which she can draw, and no hope of health to encourage her.

And here am I on this cliff-side on this beautiful afternoon, feeling the sun on my brow and the wind blowing through my hair, and planning to

tramp the moors to-morrow. And if it should rain there is so much that I can do. Here is Hugh Walpole's new book, just come to hand. Even if I do not want to know what became of Judith Paris—and I do—Mr. Walpole will take me to my beloved Lakeland in a moment and send me up Skiddaw before breakfast, or down Honister Pass to Buttermere and Crummock or over the Stye Head to gloomy Wastwater. How fortunate am I compared with so many of my fellows!

I must away back to my folk, and in so far as in me lies share their lot and give them help and sympathy. If only all the people with health and strength, education and means, who have had good holidays, would lend a hand, how much good could be done! Will it be possible to help that young mother as she ought to be helped? In a similar case—a bright young schoolgirl of 15, deceived by one who should have been her protector—it was possible to get her away, keep the baby for four months until suitable adopters were forthcoming, and then secure her training for a profession. She has done magnificently, and is giving herself and her talents to the service of mankind. It cost £150, one or two outside friends helping generously, but it was well worth while. Will similar help be obtainable this time?

All the cases I have quoted are connected with the Clapton Park Congregational Church, London, E. 5, and they are typical. The church is in a crowded area, once suburban, but now denuded of persons of means and leisure. It has two Missions and three Sunday Schools, two of which are used twice over each Sunday afternoon. Its work can only be maintained at full strength as those more fortunately situated lend assistance. Friends of my own scattered far and wide have during the last five years sent me gifts to enable two full-time deaconesses to be employed. Those gifts are now exhausted, and there is work for four deaconesses, not two. How much help can readers of these pages give? £120 *will maintain a deaconess for a year;* £1 1*s.* 0*d. will enrol the subscriber as a "Friend of Clapton Park" and give him a share in our work.*

ALBERT PEEL.

FOREIGN REVIEWS.

HEILER'S *DAS GEBET*.

Prayer: A Study in the History and Psychology of Religion. By F. HEILER. Translated and edited by Drs. S. McComb and J. E. Park. Oxford Press. 16s.

Ever since the war Heiler's great book on Prayer (*Das Gebet*) has been well known to students of religion as the last and fullest word on the subject. A work of some 250,000 words containing about 2,000 quotations and a vast apparatus of notes and references, it is an encyclopædia rather than a book in the ordinary sense of the term. But it is written with a religious insight and fervour as well as with a wealth of knowledge that distinguish it from most German theological treatises and give it an interest and even a fascination of its own.

Heiler himself is now well known in this country and is one of the most attractive of modern German theologians. Born a Roman Catholic, he has worked his way through evangelical Catholicism to a broad Lutheranism, and may be regarded as constituting in his own person a real and living link between the Catholic and Protestant standpoints. His book was written, as he says, "under the influence of the Lutheran, Söderblom, and the Romans, Karl Adam and F. von Hügel". It goes without saying, therefore, that a translation of this book into English has long been a desideratum and would have been made long ago but for the prohibitive size of the work. The translation which is now before us is a definite abridgment of the original, though it contains everything that is material and omits only what is illustrative and incidental. Drs. McComb and Park have done their work well. The translation is clear and readable, and it is to be hoped that the book will have a very wide circulation in its English dress. As we shall seek to show, there is a great deal in it which should appeal especially to English readers at the present time.

As the sub-title indicates, this work is a study in the history and psychology of religion. Heiler believes that "prayer is the central phenomenon of religion, the very hearthstone of all piety", and it is inevitable, therefore, that in his study of prayer in its immense variety in all the religions of the world he should be led into a discussion of practically all the problems raised in the philosophy and psychology of religion proper. At the same time he never loses sight of his main theme. It remains central in all his thought, but constantly drives him outward into other and deeper themes. He defines prayer in its essence as "a living communion of the religious man with God, conceived as personal and present in experience, and a communion which reflects the forms of the social relations of humanity". This essential quality of prayer underlies all the various forms and types in which it is found, but to describe and discuss these is quite impossible in a review, and we must refer the reader to the discussion of them in the book itself. There are, however, two main points on which Heiler insists throughout that deserve more than a passing notice.

In the first place he distinguishes emphatically between the two types of religion, mystical and prophetic, and between the two types of prayer, the ceremonial and the spontaneous. As regards these he says:

> The fundamental psychic experience in mysticism is the denial of the impulse of life, a denial born of weariness of life, the unreserved surrender to the Infinite, the crown and culmination of which is ecstasy. The fundamental psychic experience in prophetic religion is an uncontrollable will to

> live, a constant impulse to the assertion, strengthening, and enhancement of the feeling of life, a being over-mastered by values and tasks, a passionate endeavour to realize these ideals and aims.

In other words the mystical type of religion is passive, quietist, and contemplative, while the prophetic is active, challenging, and ethical. The distinction is not, of course, absolutely maintained. The two types constantly tend to run into each other, but all the same they are different, they appeal to different temperaments, and they lead to different external expressions of the religious life and experience—a difference that may be summed up, generally speaking, as Catholic on the one side and Protestant on the other.

This leads again to a difference in the aspect of prayer and the experience of praying. Heiler has much to say in the earlier part of his book in regard to primitive prayer, that is, as to prayer in primitive religions, and the earlier forms of prayer in more advanced religions in which many primitive elements are retained. He always has a good word for naïve spontaneous prayers as over against prayer of a more deliberative and didactic kind. For example :

> Genuine prayer is the spontaneous expression of one's own experience, or at least the fruit of what one has experienced and gained in the struggle ; artificially composed prayers are meant for other people, and are to edify, instruct and influence them in religious and moral ways ; they are rather dogmatic catechisms, moral homilies, sermons.

Again :

> Wherever ritualism and formalism gain the upper hand, the free, spontaneous prayer of the individual is more and more obscured. Man believes that he has done enough when he performs the traditional rites, observes the prescriptions of *tabu*, and recites industriously the sacred formulas. Should anyone be particularly distressed or have at heart some special concern, he goes to the priest or the magician that he may select a suitable efficacious formula out of his rich treasury, and, in his stead, recite it with the accompanying gift. The religious life in its immediate power and freedom is thus arrested and stifled. The spontaneous expressions of religious consciousness are reduced to a minimum. But free prayer can never die because the primal religious feeling can never die. Deep necessities and vehement desires ever give to the individual the power to forget all rites and formulas, and, by one passionate cry, make a direct path to God.

So again, after much further discussion of the whole subject, he concludes :

> Nevertheless the ideal of public worship is that of Protestantism. The spiritual adoration of God by an assembly of spiritually mature personalities is the highest and purest form of worship, the true divine service.

These quotations put thus bluntly and taken out of their context might seem to suggest something almost partisan in Heiler's argument. Nothing, however, could be further from his thought. His whole attitude is that of a *Vermittler,* and no man has a higher conception of or greater reverence for the mystical and ceremonial side of human prayer and worship. But he cannot overlook the fact that real religion will always escape the bonds of ritual and ceremony, and one may legitimately suggest that it is the intensity of his own personal faith and the reality of his own experience that make him insist on the value of freedom and spontaneity in prayer as being greater than that of order. For a true appreciation of his position, however, the whole book needs to be carefully studied. Enough has been said to show that it is a most timely and relevant contribution to modern religious needs.

W. B. Selbie.

CURRENT LITERATURE.

" Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

" A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London, and the date* 1932 *unless otherwise stated*).

A History of Israel. Vol. I: From the Exodus to the Fall of Jerusalem, 586 B.C. By THEODORE H. ROBINSON, M.A., D.D. Vol. II: From 586 B.C. to the Bar-Kokhba Revolt, A.D. 135. By W. O. E. OESTERLEY, M.A., D.D. Oxford Press. 15s. each.

The Epistle to the Romans. By C. H. DODD, M.A., D.D. Hodder. 8s. 6d. The Moffatt New Testament Commentary.

The Cambridge Medieval History. Vol. VII. Decline of Empire and Papacy. Cambridge Press. 50s.

These are three volumes of which British scholarship has reason to be proud. They would make an admirable nucleus for a minister's reading during the winter.

It was a happy circumstance that it transpired at a meeting of the Society for Old Testament Study that Dr. Robinson had been at work on the period before the Exile and Dr. Oesterley on similar historical lines for the period subsequent to 586. To cover the whole history of Israel is far too big a task for a single individual, and what more natural than that these two competent *O.T.* scholars, while remaining responsible for the periods to which they had given special study, should co-operate in the preparation of the complete work?

It would be impertinent for an ordinary working pastor like the writer to attempt a detailed estimate of these volumes, incorporating as they do both the investigations of a life-time and the results of the most recent *O.T.* scholarship. Everywhere as we read we feel we are in safe hands, and we imagine it would be true to say that the more expert the reader is in *O.T.* history, the more he will value the work done by Dr. Robinson and Dr. Oesterley. Dr. Robinson's contribution to the Clarendon Bible will give readers a foretaste of what they might expect in this larger work, while those who have read Dr. Oesterley's *Jewish Background of the Christian Liturgy* will have no doubt about the range and depth of its writer's acquaintance with the life of the Jewish people.

These volumes not only come from experts. They have also passed the scrutiny of some of the best *O.T.* scholars in the country. It can safely be said that they can be regarded as authoritative for many years. A special mention must be made of the very valuable "Additional Notes" dealing with special topics.

As Professor Dodd in his Introduction speaks rather gratuitously of "the illimitable stupidity of editors", we cannot but heap coals of fire on his head by saying that his Commentary on *Romans* is wholly admirable. The Introduction is a masterpiece of clear and concise statement, and the Commentary itself is marked by competent scholarship and penetration. The exposition is based on Dr. Moffatt's translation, but Dr. Dodd is not

afraid to challenge it where he deems it unsatisfactory. Nor is he afraid of maintaining that at times Paul himself was mistaken. He shows too where Paul is weak as well as strong in character and in method. Take this illuminating paragraph as an example of Dr. Dodd's own method and of his courage :

> The two lines of illustration, then, which Paul offers, have not proved very felicitous. He lacks the gift for sustained illustration of ideas through concrete images (though he is capable of a brief, illuminating metaphor). It is probably a defect of imagination. We cannot help contrasting his laboured and blundering allegories with the masterly parables of Jesus, unerring in their immediate translation of ideas into pictures, or rather their recognition of the idea in the picture which life itself presents. Paul flounders among the images he has tried to evoke, and then with unconscious humour pleads that he is trying to stoop to the weak nature of his correspondents. We are relieved when he tires of his unmanageable puppets, and talks about real things. His allegories of the slave and the widow give him an excuse for coming back again and again to the things he really wants to say, and he brings each section to a triumphant conclusion. *Sin's wage is death, but God's gift is life eternal in Christ Jesus our Lord. . . . We can serve in a new way, not under the written code as of old, but in the Spirit.* Those two sentences are no bad summary of the Pauline Gospel.

Nevertheless, a caveat is entered against the common practice to-day of saying that Paul was not a systematic theologian, and that his letters must not be considered as theological treatises.

> That can be understood as a reaction against the older dogmatic use of the epistles, but it is not true. Doubtless he was not a systematic theologian, at least so far as we know. Doubtless he had in him more of the prophet than of the doctor of divinity. But no one can go honestly through the labour of following the strong and coherent, though complicated, thread of argument, from *Rom.* 1^{17} to 8^{39}, without knowing that he is in the presence of a first-rate thinker, as well as a man of the deepest religious insight. We have here, not a jumble of *obiter dicta,* but a co-ordinated presentation of Christianity in a rich variety of aspects.

Dr. Dodd makes full use of previous Commentaries on the Epistle, and Sanday and Headlam will never be out of date, but there is a freshness about this new Commentary which will make a great appeal to preachers. Especially helpful, we think, is the discussion on Paul's doctrine of immortality (pp. 123-126). But it is difficult to select passages in illustration when all is so good. It is only rarely that we are able to work through a Commentary systematically, but we have thoroughly enjoyed this one. It has the advantage, too, of being extremely useful to those who have no Greek.

The third book, a massive volume accompanied by 11 maps, is the penultimate volume of a work destined to be a boon to students for many long years. Once more the ranks of the Editorial staff have been thinned, for Dr. J. R. Tanner has died since the appearance of Vol. VI, a loss only less than that of Bury himself. The remaining editors, Dr. Prévité-Orton and Dr. Z. N. Brooke, are to be warmly congratulated on this new volume, as are the contributors and Mr. C. C. Scott, who has been responsible for the bibliographies, which extend to over 160 pp. Vol. VII covers an interesting and fascinating period, and the chapters of Dr. Eileen Power ("Peasant Life and Rural Conditions, 1100-1500") and Miss Evelyn Underhill ("Medieval Mysticism") need only to be mentioned to cause a rush for the volume. Our own readers will turn with eagerness to contributions by Congregationalists : they will find them to be among the best the volume contains. Mr. Bernard Manning is responsible for the chapters on

"England: Edward III and Richard II", and "Wyclif", and Prof. J. E. Lloyd for that on "Wales, 1066-1485".

It is only by future use that a true estimate of a work of this kind can be reached, but the first examination, coupled with experience of previous volumes, leaves us in no doubt what that estimate will be.

EDITOR.

Deuteronomy: The Framework to the Code. By ADAM C. WELCH, D.D. Oxford Press. 12s. 6d.

The Book of Hosea. (The Westminster Commentaries.) By S. L. BROWN, M.A., D.D. Methuen. 8s. 6d.

The Old Testament in Greek. I and II Chronicles. Ed. by A. E. BROOKE, N. MCLEAN, and the late H. ST. J. THACKERAY. Cambridge Press. Being Vol. II, Pt. III. 20s.

" The Deuteronomic Code has received the addition of a quantity of hortatory and legislative material which is not all of the same date ". This, in brief, is Prof. Welch's main thesis here, namely that the framework of the code, chs. 1-11 and 27-34, is made up of a number of short tracts couched in semi-historical form indeed, but deliberately designed to emphasize certain definite religious truths. Most of these tracts have, in addition, suffered interpolation from later hands. Explanatory literary, doctrinal, and archæological notes, written orginally in the margins of MSS, have crept into the text. In not a few cases errors of copyists or the presence of hitherto unrecognized quotations are responsible for those baffling changes from the singular to the plural, and *vice versa,* which have so much confused the work of exegesis. Dr. Welch here continues the studies begun in his *The Code of Deuteronomy* (1924) and carried on in his *Jeremiah* (1928). He has made use chiefly of the well-known commentary of Steuernagel, and also to a less extent of those of Puukko and Hempel. But whereas these writers devote their efforts chiefly to a demonstration that the chapters in question are a mosaic made up of fragments of complete and independent accounts which have been broken up and pieced together by later editors, Dr. Welch gives an entirely different, and to our mind a far more satisfying, account of the matter. To him these chapters are a bundle of tracts for the times, each consistent with, and complete in, itself. Thus the present chapter five was written to explain the nature of prophetic authority, as exemplified in the work of Moses. A clear distinction is drawn between the law (*torah*) given by direct revelation on Horeb, and the statutes (ritual ordinances: *huqqim*) and judgments (social regulations: *mishpatim*) which Moses himself added by way of commentary and expansion. The *law* to this writer is the ten words. The function of the authorized prophet is precisely to give such interpretations and applications of first principles as circumstances may require. Chapter four is a treatise against image-worship of Yahweh. Such teaching was necessary in face of the prevalent worship of the national deity in the form of the bull or the snake, of which there is notoriously abundant evidence in the *O.T.* The second commandment was generally understood at the time as forbidding image-worship of foreign deities only, not similar worship of the God of Israel. The author of this chapter was familiar with such an interpretation and even allows it; therefore his argument against the worship of Yahweh with images is based on quite other grounds, namely the non-visible and non-material form of the revelation on Horeb.

In the same way chapter seven is a protest against inter-marriage with non-Israelites. Such inter-marriage is, however, allowed and even en-

couraged in the code. The basis for its prohibition cannot therefore be found in any arbitrary divine command, and is accordingly deduced from the very nature of Israel as a people specially set apart by their God. So also chapter nine is another separate address emphasizing the duty of religious education of the young, the basis of the argument again being laid in the history of the chosen people—Yahweh himself had disciplined his children in the wilderness. Our author points out that at least two distinct interpretations of the desert-journey legend were current amongst the devout. According to one school it was a period of rebellion; according to another a time of gracious leading and education. To Hosea, for example, as to the writer of *Deut.* 9, a return to the desert will be a return to grace.

We have no space to put down all we should wish to say about this book, which seems to us one of the most important and original written on the *O.T.* for some years. From the point of view of devotion it is as notable as from that of criticism. It reveals once more that extraordinary insight into the way in which the Hebrew writers thought, and into the essentials of their faith and experience, familiar to us in all Dr. Welch's work. With his abandonment of the fragmentary hypothesis we are personally in complete agreement. Equally he has gone far to prove that his own understanding of these chapters as a series of religious addresses employing the traditions of the race as symbolic and edificatory, is one which fits the evidence. To myself, who have long been working on similar lines, it is more and more evident that the bulk of the *O.T.* consists of seeded material, selected not as a mere jejune record of facts, but in order to illustrate and enforce the truth of those peculiar religious teachings that together determine and characterize the specific Jewish attitude to life, and distinguish this from paganism. This attitude is on the whole a unity, although, as Dr. Welch so clearly brings out, there is plenty of evidence of diversity of opinion amongst the various *O.T.* writers on points even of considerable importance.

That the framework of *Deut.,* like the code which it encloses, has affinities almost entirely with the E tradition, as here insisted, can hardly be contested. But we are obliged to part company with Dr. Welch, however deferentially, when he repeatedly attempts, in accordance with his now familiar thesis, to date these addresses in the seventh century or earlier and thus to make them *both* Ephraimite *and* pre-Exilic. We cannot see that most of the evidence (except for c. 33, of course) is not equally valid for an Exilic or early post-Exilic date—given Palestinian provenance. And the reading of this book has convinced us more firmly than ever that the idea dropped into our mind some years since by Canon Elliott Binns is the only reasonable solution—namely, that *Deut.* is a purely Palestinian book. All the teachings so admirably expounded here by Dr. Welch fit in perfectly with the known circumstances of the pious among the Jewish-Samaritan communities during the years 586-398 B.C. We surmise, then, that the framework was put together in Palestine during this period, and there added to the code, and that neither code nor framework were much known in Babylonia until after Ezra's day. The historical chapters 1-3 were written in order to give to the whole that definite explicit authority as a revelation *through Moses,* which the community amongst whom it was current devoutly believed to attach to it, equally with the law of High (Babylonian) Judaism. The objection that the law of the Josianic Reform would hardly have been unknown to the Babylonian editors is met by the extraordinary yet obvious fact that it was utterly and completely ignored by them. The only possible explanation seems to be that they had never

heard of it. The original hypothesis of De Wette, associating *Deut.* with the events of *2 Kings* 22-23, though sound in essence, requires re-adjustment. The Josianic Reform, as Prof. Welch has himself insisted elsewhere, was the work not of the prophetic schools but of interested government officials and ecclesiastical leaders, " of those people, so *dangerous* for true religion, who see that something must be done at once and immediately proceed to do it ". (I quote from memory of a lecture.) Gustav Hölscher has given reasons for supposing that the code may be the *reflection* of the reform, rather than its *programme,* and Aage Bensen has suggested with some cogency that the particular group of the devout from which it originated were neither extreme Nazirite zealots nor yet the priestly schools of Jerusalem, but pious prophetic (Levite?) converts of a type between these two. Dr. Welch himself has shown that there is no real compulsion to regard the *original* code as having been a centralizing document. Combining the relevant hints in these various studies it is not difficult to understand why the Babylonian parts of the Pentateuch are so completely untouched by *Deut.* as they plainly are. Except for their common use of the older E (and possibly [?] J) traditions, it may be that the two collections had little contact until the Babylonian books were brought to Palestine by Ezra and his friends.

Dr. Brown has added a useful commentary on *Hosea* to the Westminster series by Anglican scholars. We are glad to see that he declines to emend the text arbitrarily to meet his own conceptions about what Hosea believed, as Kittel does. We refer particularly to the test passage 3^4, even though his sturdy deduction from it that this prophet saw nothing objectionable in the *massebah,* is hardly a likely solution. Dr. Welch's explanation, that Hosea welcomed the return to the desert as a return to grace, has not occurred to Dr. Brown, perhaps. But it is obvious that in this case the prophet would have regarded the absence of the *massebah* with equanimity.

The splendid Cambridge *LXX* will lose no reputation by this last publication, of *Chron.* What a queer Oriental book it is ! And how queer still it is to read it in the Alexandrian *koine* translation ! If an extreme illustration of Dr. Welch's theory concerning the *O.T.* writers' use (or misuse) of history were required, we might well find it in this book.

J. P. Naish.

Whitehead's Philosophy of Organism. By Dorothy M. Emmet. Macmillan. 8s. 6d.

In the present philosophical situation such a book as this is abundantly welcome. For some time it has been apparent that the great neo-Kantian and neo-Hegelian tradition has worked itself out, and that the scientific advance of the twentieth century calls for a new type of philosophy to interpret it and to unify it with the rest of our modern culture. In France the philosophy of Bergson was a harbinger of a new movement. In our own country we have seen the advent of two fresh metaphysical systems, those of Alexander and Whitehead. Alexander's, which is the work of a life-time philosopher, is the more finished and complete; Whitehead's exhibits an astonishing fertility in ideas, but has some ragged edges where these ideas are not completely worked out in detail, so that sometimes the position is not entirely clear.

Miss Emmet has done real service by publishing a very full exposition of Whitehead's philosophy, which, while it is that of an enthusiastic admirer, is still critical, revealing the weak places which require further

elucidation. As she says herself, her book will not be a substitute for the reading of Whitehead's own works. But it will serve as an excellent introduction to them. It is careful, lucid, and accurate; and it is founded not only on the study of Whitehead's *magnum opus, Process and Reality,* but also on that of the previous works which led up to it. A particularly interesting feature is the discussion of Whitehead's "Platonism", to which Miss Emmet devotes a good deal of attention. She has also reflected much on the religious value of Whitehead's philosophy, and has given considerable space to the discussion of his conception of God, the essential place of which in the system she has taken pains to vindicate.

ROBERT S. FRANKS.

An Idealist View of Life. By S. RADHAKRISHNAN. Allen & Unwin. 12s. 6d.

We have already reviewed in *The Congregational Quarterly* three previous works of Professor Radhakrishnan and commended them to its readers as lucid statements of that refined and modernized Hinduism of which he is the most influential exponent. In this book he writes, not primarily as the apologist or historian of Hinduism, but as a philosopher who is concerned to expound and defend Idealism as the most satisfying of world-views. The book embodies lectures given under the auspices of the Hibbert Trust. It is an interesting illustration of the impossibility of restricting our intellectual interests to Christendom that this distinguished Hindu should be asked to give a series of Hibbert Lectures to English audiences. East and West have, indeed, met, and the East is prepared to teach as well as to be taught by the West.

Prof. Radhakrishnan describes the modern challenge to religion from scientific naturalism, neo-psychology, comparative study of religion, higher criticism, and Marxian communism, and proceeds to criticize the modern substitutes for religion and the "authoritarianism" which seeks to defend religion by tradition.

There follows an important chapter on "The Religious Experience and its Affirmations", in which the writer passes from criticism to construction. It is religion and not any positive religion which he defends. Even the conception of God in monotheism is only a symbol, and it matters little through whom or what we approach to God.

> Since the religious effort is primarily the individual's own he is allowed freedom in his approach to God. Any name, any form, any symbol may set the whole being astir, and the divine in the heart of the seeker lifts him up and accepts the offering. God is sometimes viewed as a personal friend and lover. Many feel the need for a human intermediary, example, or incarnation. Some want to feel the divine in something close to humanity, an avatar like Krishna, Buddha or Jesus. Some find that even this is not quite sufficient and seek for a prophet like Muhammad, and still others are restless without a living teacher, a guru, one who does not so much impart instruction as transfer vitality.

And in a later chapter he writes:

> The heroes of humanity, its Buddhas and Christs, its Platos and Pauls, are all shaped after the same pattern and are inspired from the same elemental source of life.

Certainty of God comes by intuition, and the attempt is made to show that "the general character of the universe as known is quite consistent with this intuited certainty of God".

Here speaks the Idealist and the Hindu, and the Hindu conception of karma and transmigration is attractively set out as the best solution of the

problem of Human Personality and its Destiny. But here, too, the Hinduism is modernized. We are told that "belief in karma inclines us to take a sympathetic attitude and develop reverence before the mystery of misfortune". We fear that a doctrine which regards the unfortunate as the accursed—criminals working out in this life the effects of deeds done in previous lives of which they have no knowledge—has not usually that effect. And the common Hindu belief in heavens and hells and in animal incarnations is rejected. A final chapter deals with the Holism of Smuts, the Emergent Evolution of Alexander and Lloyd Morgan, and the Ingressive Evolution of Whitehead.

The book is written with admirable clarity and with a wide range of knowledge of the philosophy of the West as of the East. It provides a luminous review of modern philosophic theories. But its special interest lies in its re-statement of Hinduism. The book is much influenced by Christian ethics, but its fundamental teaching is that of Hinduism, though a Hinduism nearer to Ramanuja than to Sankara. It is a learned, eloquent, and subtle statement of Hindu Idealism.

SYDNEY CAVE.

The Keys of Power. By J. ABBOTT, B.A. Methuen. 21s.

This Study of Indian Ritual and Belief could only be adequately reviewed by an expert anthropologist who, like its author, had first-hand experience of the customs prevalent in the parts of India with which it deals. The present reviewer must be content briefly to indicate its interest and significance.

The book is at once a contribution to anthropological theory and an immense thesaurus of anthropological material accumulated by the author's own researches. The Hindu material is derived chiefly from the Bombay Presidency; the Moslem, not from the Presidency proper, "where Muhammadan custom has been influenced by Hindu example", but from Sind, where an investigator "can safely presume that Muhammadan practice is not a mirror of Hindu belief".

The writer finds the key to the explanation of the phenomena with which he deals in the conception of power, the *sakti* of Hinduism and the *kudrat* of Islam.

> *Sakti* is a creative dynamic force or power in everything visible and invisible; in things animate and inanimate . . . It is a power which acts both for good and evil . . . It is a dangerous element and cannot be lightly treated, but from one point of view the whole of man's endeavours in magic and in religious ritual are concentrated on getting control of this power, using it for his own benefit, and accumulating a fund of it as a potential source of all forms of blessing.

In this way "the highly developed ritual of Hinduism" can be explained as

> nothing but a code of rules by which the *sakti* essential to the winning of *punya* (merit) can be preserved or enhanced, and on the other hand by which acts that destroy *sakti* or beneficent *sakti* and bring evil *sakti* or *pap*, "sin", can be avoided . . . "The Keys of Power" are the keys of *punya*. Breach of the law of Dharma is sin, *pap*; it is the loss of that *sakti* which brings *punya*.

The definition of the *kudrat* of Islam follows the same lines. A concept of power older than Islam is intimately connected with the religion of the Prophet, just as it cannot be divorced from the animism of Hinduism.

Scattered through this vast book are criticisms from this standpoint of various explanations current among anthropologists. Thus Mr. Abbott

explains the significance of an eclipse, not by the mythology connected with it of the activity of a demon, but as an instance of great power. Or again, a man desirous of marrying a third time goes through a mock marriage with a tree. This is explained, not as a means of diverting the anger of a previous wife to the tree, but as due to belief "in the finality of the number three". Of special importance is the explanation of the *devaks*, or sacred symbols. These Sir James Frazer and others connect with totemism. Mr. Abbott, instead, interprets the *devak* as " a symbol into which the *sakti* of a deity is temporarily invoked ".

The value of the book is increased by its very numerous diagrams. We have read it with great appreciation. To students of anthropology it provides an immense mass of sifted material. To missionaries and others resident in India it should be of quite special interest. Such books not only save the foreigner from many a *gaucherie*, but help to bring him nearer to the mind of those among whom he lives.

SYDNEY CAVE.

SHORTER NOTICES AND DESCRIPTIVE LIST.

*(Books marked * are recommended for ministerial reading).*

The studies in *I Cor.* 13 which constitute the Rev. John Burr's *The Lordship of Love* (Clarke, 6s.) are apparently sermons actually preached to a Scottish congregation—one of them is on "Love and Lippening", which, we imagine, will baffle most Sassenachs. We cannot think that, as they stand, they would grip the average English congregation—they are too diffuse; the fact that Mr. Burr quotes Edna Lyall, *Little Lord Fauntleroy*, and A. A. Procter, is perhaps sufficient both to date them and to suggest their nature. There are misprints on pp. 173 and 233.

If allowance is constantly made for Dr. C. H. Irwin's conservatism, much benefit may be obtained from a perusal of his *The Bible, The Scholar, and the Spade* (R.T.S., 7s. 6d.). Dealing with both Old and New Testaments, Dr. Irwin tells how monuments and papyri corroborate the Biblical narrative. The results of the explorations of men like Sayce, Hogarth, and Garstang are recounted, and there are illustrations of some of the chief "finds".

We must confess that we were "put off" by the Preface of the Rev. J. A. Clapperton's *Prayer: Its Mysteries and Methods* (Epworth Press, 3s. 6d.) which explains that the book is for

> diverse classes of Christian readers. The earlier chapters are for thinkers; the later, for devout worshippers, both in public and private.

Why a devout worshipper cannot also be a thinker we do not know, nor were we able to discover in the book the point of separation. Is the chapter on "The Philosophy of Answers to Prayer" for thinkers? Perhaps this illustration of Mr. Clapperton's will suffice to show. Thirty years ago a Boer and a British soldier both prayed for victory. How could both prayers be answered? Because what they wanted was something that followed victory;

> each man yearned for complete peace, liberty, and prosperity in South Africa. That threefold blessing has been bestowed upon the land by the God of love, and the prayers of the two men have been gloriously answered.

What do "thinkers" make of that? And what do people living in South Africa to-day think of the "complete peace, liberty, and prosperity" which are theirs?

There seems to be somebody at the Epworth Press with a "thinker" complex. The Rev. W. E. Sangster's *Why Jesus Never Wrote a Book* (Epworth Press, 3s. 6d.) is said to consist of "Addresses to Thinkers". The book really contains rather good addresses to young people, of which the outstanding feature is apt illustration.

In Dr. F. W. Boreham's *The Witch's Brewing* (Epworth Press, 5s.) we have 26 essays—the mixture as before, and it is not unpleasant to take.

Other books from the same Press are Dr. Dinsdale T. Young's *The Sanctity of Daily Life* (3s. 6d.)—Addresses on subjects like Appointments, Congratulations, Family Parties, Saturdays, Letters—and Dr. W. T. Davidson's *The Living Word in a Changing World* (6s.) in which the veteran scholar deals with fundamental things.

Prof. F. C. Burkitt's *Church and Gnosis* (Cambridge Press, 6s.) is a profoundly interesting study of the Gnostics, whom he champions as essentially Christian, though heretical. Jesus was essential to the Gnostic systems, which

> were invented to explain Jesus in terms of the science of the day by Christians who were dissatisfied with the *Old Testament*, or rather with the view of God and the Universe which the Old Testament seems to set forth.

A too close alliance of Christianity with 2nd century science "would have proved a burden and not a bulwark", and therefore the Church was wise to reject Gnosticism's

> gallant effort to reformulate Christianity in terms of the current astronomy and philosophy of the day, with the Last Judgment and the Messianic Kingdom on earth left out,

and to prefer the annalistic and occasional *New Testament* to the systematic reconstructions of the Gnostics.

Professor Burkitt works out his thesis in a fascinating way, with glimpses at the Mandaeans, and summaries of the Gnostic writings: if there are things in the Scriptures hard to be understood, what are we to say of *Pistis Sophia*?

Prof. E. Allison Peers's *St. John of the Cross* (Cambridge Press, 2s. 6d.)—the Rede Lecture, 1932—is an admirable introduction to the great Spanish mystic, and can be unreservedly commended.

Dr. Oscar Hardman, whose *Ideals of Asceticism* we welcomed some years ago, is the editor of Volume II of *The Christian Life*, the subject of which is *Discipline* (S.P.C.K., 12s. 6d.). The ten contributors are all Anglican clergymen, and the volume deals with character and its training, direction, sin, forgiveness, and reconciliation. The Rev. Francis Underhill's "Direction in Holiness of Life" is an exceptionally useful chapter, while the sections which form the core of the book—Canon Mozley's "The Forgiveness of Sin", the Editor's "The Church's Ministry of Reconciliation", and Canon Belton's "The Practice of Sacramental Confession"—are of primary importance.

It is not to be expected that those who believe in the Inner Light, and that "The spirit of man is the candle of the Lord", can be anything but opposed to the Barthian conception of God as *totaliter aliter*. Mr. Carl Heath's "critical comment", *The Challenge of Karl Barth* (Allenson, 1s.) is worth reading as a statement of the Quaker position.

Prayers of Health and Healing (S.C.M., 2s.) is published for the Guild of Health. The book contains thanksgivings, prayers for daily use, prayers for the sick and those in need, meditations, and intercessions.

Dr. H. E. Fosdick has found good titles for the six papers in *As I See Religion* (S.C.M., 5s.). They are "What is Religion?", "What is Christianity?", "Religion Without God?", "Are Religious People Fooling Themselves?", "But Religion is an Art", "Morals Secede from the Union". With characteristic clearness and force, and with the customary aptness of illustration, Dr. Fosdick presents the case for a spiritual view of life to modern critics. This little book is well worth reading. Would there were more of it!

The title and the language of Dom Cuthbert Butler's *Ways of Christian Life* (Sheed & Ward, 7s. 6d.) are both technical, and will most easily convey their message to Roman Catholics. Dom Butler calls his book "Old Spirituality for Modern Man". His purpose is to show what the Old Orders—Benedictine, Franciscan, Dominican, and Carmelite—have to offer to the faithful to-day. He then discusses the *Devout Life* of St. Francis of Sales, "The Liturgical Revival", and "Contemplation", and concludes with a chapter of practical counsel. The Roman Church has much to teach all Christians about prayer, meditation, and the devout life, and the suggestions that this book makes, while Roman Catholic in vocabulary, can be translated by every Christian into his own vernacular with advantage.

We strongly recommend to ministers Dr. John R. Mott's **Liberating the Lay Forces of Christianity* (S.C.M., 4s. and 2s. 6d.), both for their own inspiration, and in order that they might lend it to laymen. Dr. Mott summarizes what laymen have done for the Kingdom of God, but insists that there are many talents buried and unused.

> The triumphant spread of the Christian faith waits on the conversion of the laity from passive to active membership in Christ and His Church.

The various avenues in which the service of laymen might be employed are outlined, and the need for personal service and witness stressed, striking figures being given to show how small have been the additions to membership in the Protestant Churches of the United States in recent years.

Occasionally one is pulled up sharp—as when Bright is joined with Shaftesbury as opening the doors of hope for the poor by "effective legislative action", or when we read that "the world's trade from decade to decade expands at an almost geometrical rate" (perhaps these words were written before the drastic decrease in world trade was manifest). On the whole, however, the book shows the practical commonsense and sound judgment that mark all Dr. Mott's writings. There is an abundance of quotation, but it is to the point, and adds to the value of a fruitful and suggestive study.

We do not think that it is because we wear the rose-coloured glasses of friendship that we see in the Rev. D. W. Langridge's **Across the Frontiers* (Independent Press, 3s. 6d.) a profoundly significant book. Readers of these pages have already had the privilege of meeting Mr. Langridge's introductory chapter, in which he pleads for "A New Spirit", by which all men will try to understand those who differ from them. Mr. Langridge applies this idea to the Episcopal and Free Churches, to Monasticism and "The Secular Christian", to Fundamentalism and Modernism, to the Colour Question, and to Capitalism and Socialism in turn. On them all he has something to say well worth saying, and he says it remarkably well. The Directors of the Independent Press should be arraigned at the Assembly of the Union if they do not see that this book is so advertised that it speedily reaches a second edition, in which, by the way, we hope that Keir Hardie's name will be correctly spelt.

Dr. Rufus Jones, appointed a member of the "Foreign Missions Appraisal Commission for the Orient", whatever that might be, felt that a prior necessity was a searching of soul about "the state of Christianity here at home"—"home" being the United States, which accounts for the fact that *A Preface to the Christian Faith in a New Age* (Macmillan, 10s.) is very American. Together with others he has therefore prepared this characteristic volume, the contents of which may best be suggested by quoting the chapter titles: "Obstacles and Hindrances to Christian Faith in a New Age"; "A Re-examination of the Spiritual Foundations"; "The Testimony of Human Experience"; "The Heart of Christianity"; "The Nature and Mission of the Church"; "A New Emphasis in Education". Dr. Jones believes that what is now most needed is a fresh interpretation of the central truths of Christianity in the light of modern knowledge, and especially the practical application of these truths to the entire range of human life. This application Dr. Jones and his colleagues propose to make in further volumes. We hope this distinguished Friend, to whom all Christians are in debt, is not in danger of overworking and overwriting: there are some significant slips in initials throughout the book.

We are glad that Dr. W. B. Selbie has published the lectures in **This Ministry* (S.C.M., 2s.). Dr. Selbie is specially qualified to speak on the work of the ministry, for in Highgate and Cambridge he himself occupied pastorates with conspicuous success, and afterwards for over twenty years he has trained successive generations of students at Mansfield in a way in which both the students themselves and the churches have reason to be grateful. It is possible to hear Dr. Selbie's voice as we read these chapters on different aspects of the work of the ministry. The book is published very cheaply, and we hope somebody will see that a copy is sent to every Congregational minister, and that it will have a wide circulation in other denominations as well.

**Freedom in the Modern World* (Faber, 6s.) contains two series of broadcast addresses by Prof. John Macmurray, four talks on "The Modern Dilemma", delivered in January of this year, and twelve on "Reality and Freedom", delivered two years ago, together with the introductory pamphlet relating to them. The pulpit of to-day will certainly have to wake up if the microphone can keep up this standard, for these addresses are real preaching. Prof. Macmurray has a living faith, a wide acquaintance with life and letters, and a remarkable power of relating principles to everyday life. He possesses, too, a simplicity and directness of style rarely found in philosophers: *"O si sic omnes"*, we have said more than once as we have read these pages. We cordially recommend them to preachers, who can learn much both from matter and method, and we hope that they will be widely read by others.

Dr. Dyson Hague's exposition *Through the Prayer Book* (Longmans, 3s. 6d.) supplements his previous work, *The Story of the English Prayer Book*. Dr. Hague, who writes from the "Evangelical" standpoint, is a Canadian, and his exposition has special reference to the Canadian Prayer Book.

The Rev. Walter Spencer's *The Glory in the Garret* (Epworth Press, 3s. 6d. and 2s. 6d.) tells of the work of the South London Mission, Tower Bridge Road. The pictures of London slum life, and of the way it is relieved by Christian people are both disturbing and heartening—disturbing in that such terrible conditions are still tolerated, and heartening in that they show how Christ still saves when His Gospel is faithfully proclaimed.

In *The Excellent Becomes The Permanent* (Macmillan, 9s.) Miss Jane Addams prints a number of memorial addresses, together with a chapter on "Early Reactions to Death", and an Introduction discussing immortality. Most of the subjects of the addresses were in some way associated with the work at Hull House, and perhaps the only familiar name to English readers will be that of Canon Barnett. As we read these tributes, we are conscious of the passion and power and fine feeling which have made Miss Addams "the first woman in America". There are one or two misprints, of which "Wadhams College" is the worst.

Abbé Ernest Dimnet seems to have discovered the way in which modern newspaper methods can be applied to the writing of books. Brief, bright, and brotherly chapters, never too long, and then a section in dialogue: it is for all the world like a P.S.A. meeting within cloth boards. P.S.A. meetings have done a great deal of good, and the vogue of Canon Dimnet's *The Art of Thinking* proved that there were many to whom this method made a wide appeal. The present book—*What We Live By* (Cape, 6s.)—is the result of requests from those who have profited by reading the previous volume: "Now you have advised us about thinking, tell us how we should live". Such a request would abash most men, but Canon Dimnet gladly responds to the challenge. Life—why, of course, it is made up of "*Verum*—The True and The Beautiful—*Pulchrum* and *Bonum,* Beauty in Life". And so we can chat about God, and the soul, and the problem of evil, and the enjoyment of art, and sculpture, and painting, and how to attain to moral beauty and love, and action, and what religion is not, and what it is. The book is alive, restlessly alive; at times we are inclined to think it is all too easy; nevertheless in this restless age there is no doubt it will appeal to many who would be repelled by a more serious approach, and there need be no hesitation in commending it to young people.

"Whatever else he can do, this man can write!" said Thackeray when he accepted James Hinton's *Life in Nature* for publication in the *Cornhill. Life in Nature* (Allen & Unwin, 10s. 6d.) is now reprinted, edited with quite a long Introduction by Mr. Havelock Ellis, in which he discusses the book and its relationship to modern science as exemplified in Eddington and Jeans.

Messrs. Peter Davies are to be congratulated on their new series of Biographies (5s. each): Buchan's *Cæsar* and M. Maurois's *Voltaire* were reviewed last quarter. Mr. David Larg's *Ruskin* is a clever essay in the ironic method, the subject lending himself admirably to this kind of treatment. Miss Mona Wilson had a difficult task in *Queen Elizabeth,* and she is not uniformly successful, her sense of proportion being at fault and her ventures into ecclesiastical history not always satisfactory—twice the date of the Bull of Excommunication is given as 1572 instead of 1570. The Rev. Wilfred Knox's *St. Paul* is a workmanlike sketch, which carries the reader along. It would have been wise to omit altogether the bibliographical note, in which we looked in vain for the names of Cave, Dodd, Peake, and Anderson Scott. Mr. Laurence Binyon's *Akbar* is a stirring story, stirringly told. It tells how the Great Mogul, a practical mystic, made great conquests, won great victories, and built great cities, pondering the while on the things of man and God. Mr. Clifford Bax's *Leonardo da Vinci* gives us "a plain man's" solution of an old riddle. Leonardo was "a man who loathed life but found it inexhaustibly interesting". Mr. Bax's narrative is direct and clear, but his interpretation, resting much on Freud, is far from convincing. Mr. Sacheverell Sitwell's *Mozart* is a lucid and readable account of one he considers "perhaps the most gifted human being that has

ever been born". It can be enjoyed even by those who have no musical knowledge. Sir John Fortescue's mastery of military history has full play in his *Marlborough,* though it was quite unnecessary to belittle the achievements of others in order to magnify his hero. Sir John's language is often strong; he speaks of "the treachery and imbecility of the Dutch" ("a perverse and treacherous tribe") and of the Prince of Orange's "criminal folly, presumption, and conceit", and says that "England's enemies can always count upon at least some help from Westminster". Mr. James Maxton's *Lenin,* though scarcely well-proportioned, is a useful and sympathetic sketch of the founder of Soviet Russia.

It is 56 years since Miss Helen Zimmern's *Schopenhauer: His Life and Philosophy* was first published. Completely revised throughout, it now makes another appearance (Allen & Unwin, 7s. 6d.). In reading it one cannot but be greatly impressed by the great strides made in philosophical thought since Schopenhauer's day, and especially, of course, in psychology.

Gregor Mendel has had a long time to wait for a biographer, just as his life-work had a long time to wait before it received recognition. Mendel died in 1884, and Dr. Hugo Iltis's *Gregor Johann Mendel, Leben, Werk und Wirkung* did not appear until 1924. This work is now translated under the title *Life of Mendel* (Allen & Unwin, 12s. 6d.). Dr. Iltis is well qualified for his task, both by his respect for Mendel, and by his scientific knowledge; he is thus able both to describe the man and to expound the theories which Mendel gave to the world. Biologist, meteorologist, and prelate, the variety of Mendel's activities adds to the interest of the book, which fills a gap too long left vacant.

1797-1877! What changes these years saw in Europe; what changes they saw in France! And perhaps the one man by means of whom the varied changes in the government of France and in France's position in Europe can be connected together is Monsieur Thiers, "sprung from the bourgeoisie, a child of the Revolution", whose aims for his country were summarized in his manifesto: "National Sovereignty, Republic, Liberty, Scrupulous Observance of the Law, Liberty of Religion, Peace". In less than 300 pages *Monsieur Thiers* (Allen & Unwin, 10s. 6d.), by Prof. J. M. S. Allison of Yale, tells the story of Thiers's long and active life, following him through the many parts he played in his country's troubled history. The closing chapters of the book are especially well written, and the whole volume will serve as an admirable guide to the period.

With another great figure of the time Thiers was closely connected, both because he made Metternich the second hero of his *History of the Consulate and the Empire,* and because the fifties saw them both out of politics and with kindred interests. Professor Allison describes their connexion, and it is interesting to turn from his pages to *Metternich* (Allen & Unwin, 16s.) by Mr. Arthur Herman, an American scholar, who by this biography has filled a gap in English historical literature which, by some strange fortune, has been left open until now, apart from the admirable sketch in Mr. E. L. Woodward's recent *Three Studies in European Conservatism.* We drank in cordial dislike of Metternich, the realist and opponent of liberty, with our first acquaintance with European history, and nothing that we have since learnt has caused any revision of that early opinion. Infernally astute, he both engineered the confederation that destroyed Napoleon, and in himself was the strongest bulwark against the liberalism of his long day. Mr. Herman has to cover the years from 1773 to 1859, and through this long period his narrative never flags. The intricacies of Metternich's diplomacy are made plain, and the facts of his

private life skilfully woven in. The author is to be congratulated on a difficult piece of work brilliantly done. There are misprints on pp. 36 and 122.

Many people will rejoice to see Dr. H. McLachlan's *Alexander Gordon* (Manchester University Press, 7s. 6d.) and to look on the excellent photograph of Gordon which appears as frontispiece. Everybody who has worked in the field of Nonconformist history has found himself greatly in Gordon's debt; every user of the *D.N.B.* has come to know that when the initials "A.G." appear at the foot of the biography—and they do so in every volume, and altogether between seven and eight hundred times—absolute reliance can be placed on the facts chronicled. To his father Gordon "owed the inculcation of a sensitive and scrupulous feeling that accuracy is no mean handmaid to honesty", and in his research he was an exemplar to us all. The Reading Room of the British Museum does not look the same without Gordon in his accustomed seat, and many are the students who miss one to whom they never turned in vain for information. Dr. McLachlan not only describes Gordon's youth and his life as pastor, scholar, and teacher, but he provides a full and valuable bibliography, which extends to 60 pp. It is a matter for regret, however, that in a book about so careful a scholar as Gordon, a full page is needed for "Corrigenda et Addenda", and that even so misprints like 1568 and 1569 for the date of the Marprelate Tracts (p. 26) remain.

We always find 19th century political biographies very fascinating, and Mr. Denis Gwynn's *Life of John Redmond* (Harrap, 25s.) has proved no exception. Mr. Gwynn has written a great deal in recent years: he writes well, and the fact that he has definite views does not detract from the value of his books. Politics has rarely known a more tragic failure than John Redmond, and yet how near he was to success many times! The malignant sprite which so often has cursed Ireland dashed from his lips the elixir of achievement more than once. Often when he had laboriously rolled the stone of a united Ireland nearly to the top of the hill, something would set the scree in motion, his feet would be taken from under him, and the stone would roll to the bottom again. His aim was to secure a free and united Ireland by constitutional methods; he lived to see a Home Rule Bill on the Statute Book, but not in operation, a rebellion in Dublin followed by executions and military operations, and the Party his skill and tact had welded together after Parnell's fall altogether "down and out", to use the expression T. P. O'Connor applied to it. He was spared the sight of the Ireland he loved torn by Civil War; but, in Mr. Gwynn's words:

> The fatality which Redmond had striven at the cost of his own personal reputation and his very life to avoid had been consummated, while Ireland as a whole was torn by dissension and by anarchy.

All who wish to understand Irish politics to-day would do well to read this biography. Mr. Lloyd George comes out of it badly, and Asquith well, though obviously Mr. Gwynn does not like him, while we are still left undecided whether Carson's threat to resist Home Rule by force was a great bluff or not.

Mr. Gwynn's *Pius XI* (Holme Press, 5s.) is in the "Makers of the Modern Age" Series. It tells of the training of Achille Ratti by his uncle, a parish priest, of his brilliant scholastic career, and his appointment to the Ambrosian Library, of his research and his mountaineering, of the way in which Benedict sent him as Apostolic Visitor to Poland, and of his appointment as Cardinal Archbishop of Milan. Then comes a description of his election to the Papal Chair, his relations with Mussolini, and his Encyclicals. It is a useful summary, which would have been handier for use had Mr. Gwynn been less sparing of dates.

In *Candid Reminiscences* (Laurie, 10s. 6d.) Mr. Upton Sinclair tells the story of the first thirty years of his life. It is not altogether an easy book to read, partly because the writer is so candid about himself, but mainly because he assumes that you are acquainted with everything he has written—time and again you are confronted with sentences like "It was still six years to the writing of *The Brass Check*". But this, perhaps, is only in line with Mr. Sinclair's belief that he is a great prophet, with a message for the world. Expecting to make money from a Mexican film, he has established a Trust, which will "place a set of my books in every public library in the world"! Mr. Sinclair tells of his boyhood days, of his two marriages, and of his fights for health, and freedom, and socialism. He shows himself to be nervous, emotional, and easily carried off his feet—yet quite attractive in his earnestness and optimism. Perhaps the weakness in his character and outlook is revealed in his references to England :—

Hampstead Heath.

Some things he liked in England, and some not. A ghastly thing to see the effect upon the human race of slow starvation continued through many centuries! Here were creatures distorted out of human semblance; swarms of them turning out on a bank holiday to play, having forgotten how to run, almost how to walk; shambling like apes, drooping like baboons, guffawing with loud noises, speaking a jabber hardly to be understood. They lay around on Hampstead Heath, men and women in each other's arms, a sight new to an American. Whether they were drunk or sober was difficult for a stranger to tell.

House of Commons.

John Burns took Thyrsis on to the floor of the House, to hear the debate on the settlement of the coal strike; a full dress affair, reported all over the world; Asquith versus Balfour, or rather both of them versus the working masses of Britain. This was what capitalism considered statesmanship—this hodge-podge of cant and cruelty, bundled in a grey fog of dullness. Thyrsis sat in a sacred seat, where no visitor was supposed to be, and gazed upon rows of savages in silk hats, roaring for what little blood was left in the veins of half-starved miners' families. He clenched his hands until they made holes in his skin.

When the great lawyer Asquith was in the midst of his sophistries, the young American could stand no more; he half rose from his seat, with his mouth open to say what he thought of these starvers of British labour.

Westminster Abbey.

Thyrsis went out and visited Westminster Abbey, where he was swept by a storm of horror and loathing; wandering among marble tombs and statues of ruling class killers, and the poets and men of genius who had betrayed the muse to Mammon. High vaulting arches, lost in dimness; priests in jewelled robes, and white-clad choirs chanting incessant subjection; a blaze of candles, a haze of altar smoke, and mental slaves with heads bowed in their arms—the very living presence of that giant Fear, in the name of which the organized crimes of the ages have been committed. Here was the explanation of those swarms on Hampstead Heath, deprived of human semblance; here was the meaning of pettifogging lawyers and noble earls and silk-hatted savages shouting for the life-blood of starving miners; here was the very body and blood of that Godhead of Capitalism.

Many travellers—and others—will be grateful to that indefatigable writer, Dr. James Baikie, for his "descriptive handbook", *Egyptian Antiquities in the Nile Valley* (Methuen, 21s.) a volume of 850 pp. packed with illustrations, maps, and plans. Beginning from the Delta, Dr. Baikie proceeds to Cairo, and then up the river to Thebes, Aswân, and Khartûm. A chronological list of the more important Pharaohs is prefixed. Dr. Baikie's limits are the Roman occupation from the point of view of time, while he includes

the chief specimens of Egyptian architecture and sculpture, pyramids, temples, colossal and smaller statuary, together with the tombs, royal and otherwise, with their reliefs and frescoes, which are to be seen on all accessible Egyptian sites.

In *Greek Byways* (Clarendon Press, 12s. 6d.) Dr. T. R. Glover has given us another delightful volume of essays. Dr. Glover has a sure instinct for a subject, and merely to mention some of his titles will be sufficient to suggest what a treat the reader has in store: "The Greek on the Sea", "Diet in History", "The Wandering Greek", "The Manners of a Gentleman", "Foreign Gods", "The Daemon Environment". To familiarity with the classics Dr. Glover adds a most readable style, and he touches life and letters at so many points that he is always racy—at any moment he may branch off to Canada or California, the Congo or Scotland, Dr. Johnson or Wordsworth, the Record Office or Gilbert White. But he always returns to his beloved Greeks, to whom he pays tribute many times, but never more handsomely than in the last words of the book, where he says that in these days of standardization "the Greek offers us that dangerous gift, that individualizes and isolates a man, freedom of mind".

Dr. W. H. D. Rouse's *The Adventures of Ulysses* (Macmillan, 3s. 6d.), with its fitting dedication to the boys of the Perse School, tells the old story in a very attractive way. No parent or teacher who desires to awaken a child's interest in Greek literature need look further for a book with which to start.

Last quarter we had occasion to mention the need for research in English history in the period before and after the coming of Christianity to Britain. Another contribution to our knowledge has now been made in the Rev. T. Allison's *Pioneers of English Learning* (Blackwell, 5s.) which deals with the lifetime of Bede, but not so much with Bede himself as with his contemporaries, describing scholars in Kent, Northumbria, and Wessex, their education and their writings.

The Church Historical Society has done well to reprint (S.P.C.K., 6s.) *A Necessary Doctrine and Erudition for any Christian Man, 1543,* usually called *The King's Book.* The Introduction is by Canon Lacey, to whom the volume stand as a memorial.

Another Church Historical Society publication is Dr. W. G. Addison's Ph.D. thesis, *The Renewed Church of the United Brethren, 1722-1930* (S.P.C.K., 12s. 6d.). The volume is not a History of the Moravians in the period, and scarcely even a complete history of the British Province. It is a survey of the two hundred years viewed from the point of Christian union, and especially union between the Anglican and Moravian Churches. Dr. Addison has gathered together much useful information about one of the most interesting denominations in the country, and his book helps to fill a gap that has remained open far too long.

We still remember the day when we first read Motley's *Rise of the Dutch Republic,* and the way in which his fascinating pages thrilled us and won an admiration which even the discovery that Motley was not a scientific historian failed to destroy. Since Motley wrote, Dutch scholars, especially Robert Fruin, have been applying critical methods to the heroic age of their country's history. Now Dr. P. Geyl, the Professor of Dutch History in the University of London, has, in *The Revolt of the Netherlands (1555-1609),* (Williams & Norgate, 12s. 6d.), given us, in English, part of his reconstruction of the story (the English work is based on his *Geschiedenis van de Nederlandsche Stam,* Vol. I of which appeared last year). Professor Geyl holds that Motley made two serious mistakes:

(1) He saw the struggle in the Netherlands as one between right and wrong, Protestantism and Catholicism, Freedom and Absolutism, light and darkness. Dr. Geyl's sympathies are divided where the religious struggle is concerned; Protestantism cannot be regarded as a "radiant message of liberty and progress" nor Catholicism as "merely a wicked system of mental sloth and persecution".

(2) He gives the impression that the population of the North was overwhelmingly Protestant, if not homogeneously so, whereas even in Holland and Zealand they were a minority.

Professor Geyl shows how and where Motley's method of writing history with a hero, as Motley did with William the Silent, fails. He himself sees in other factors than religion the final forces in determining the conflict, and throughout he stresses the question of nationality.

In the main, Dr. Geyl is convincing and his work must be read side by side with Motley; we only wish he could write in the same dramatic and entrancing style.

Next year will see the Centenary of the Anglo-Catholic movement, and it is well that we should be prepared for it. Canon W. J. Sparrow Simpson's *The History of the Anglo-Catholic Revival from 1845* (Allen & Unwin, 8s. 6d.) furnishes an admirable way of approach, no matter how far the reader may be from the author's position. That "Sacerdotalism, priesthood, is the prime element of the Church's being" is a doctrine which is anathema to those who hold the priesthood of all believers and count it as central to their faith that channels made by men cannot limit God's love. Nevertheless it is well to be reminded of the growth of Anglo-Catholicism, of its mistaken persecution in its early days, of its fundamental principles, its ritualism, and its attitude to the Courts, of its theory of the spiritual independence of the Church and its revival of religious Orders, and of its literary expressions—*Tracts for the Times, Lux Mundi,* and *Essays Catholic and Critical.* With all these Dr. Sparrow Simpson deals, showing, with abundant references to authorities, what the movement has done for "the recovery of neglected Sacramental principles, and the expression in ceremonial of Sacramental beliefs", dignified ceremonial which is based on "strong, definite, dogmatic teaching".

There is no doubt that sooner or later the demand for Disestablishment within the Church of England will bring the question once again into prominence. When that day comes, a primary work of reference will be Sir Lewis Dibdin's *Establishment in England* (Macmillan, 7s. 6d.). Sir Lewis's long experience as Dean of the Arches and his intimate knowledge of the relationship between Church and State through the centuries give him full right to speak, and we are glad that he has gathered into one volume these essays, even though the first of them dates from as far back as 1883. What is Establishment? What is the power of the Prince, of Parliament, of the Bishops, of the Laity? This book helps to furnish the answer. Two chapters, "The Present Outlook" and "The Present Relations of Church and State in England" have not been published previously, and these will naturally be read with the keenest interest. Sir Lewis regretfully recognizes that "the churches are very thinly attended and the Clergy, whether incumbents or Bishops, do not count for much". He wisely points out the great mistake of thinking that there is a parallel between the position of the English Church and either that of the Welsh Church or the Church of Scotland. Certainly a book to keep for reference.

There is always a warm corner in our hearts for heretics, and it was not without pleasurable anticipation that we opened Mr. William Kent's

London for Heretics (Watts, 2s. 6d.). We found it to contain a good deal of information about heterodox people of the 19th century—rationalists, agnostics, secularists, Unitarians: if you want to find out where John Stuart Mill lived or where Huxley was buried, or what meetings of ethical societies, *etc.* there are in London on Sundays, this little book will tell you. Unfortunately it is interspersed with a good many gibes at Christianity which by no means add to its value.

Against the background of *The Decline of the West* Dr. Oswald Spengler has painted a sombre picture of *Man and Technics* (Allen & Unwin, 6s.). His survey of a culture when "with tearing leaps, the stone is approaching the abyss" ends in unrelieved gloom.

> All things organic are dying in the grip of organization. An artificial world is permeating and poisoning the natural. . . The Faustian thought begins to be sick of machines. . . There is beginning, in numberless forms —from sabotage, by way of strike, to suicide—*the mutiny of the Hands against their destiny,* against the machine, against the *organized life.* . . This machine-technics will end with the Faustian civilization and one day will lie in fragments, forgotten—our railways and steamships as dead as the Roman roads and the Chinese wall, our giant cities and skyscrapers in ruins like old Memphis and Babylon. The history of this technics is fast drawing to its inevitable close. . . Only dreamers believe that there is a way out. Optimism is *cowardice.*

Mr. J. Lewis May's *Father Tyrrell and the Modernist Movement* (Eyre & Spottiswoode, 10s. 6d.) tells of the "chequered and unquiet" life of a "wayward, restless, sometimes perverse and petulant yet beautiful and fascinating soul". No one has described the weakness of Tyrrell's character better than himself:

> I can never enjoy the walk I have chosen for thinking of all the others I might have selected instead. . . . Any time or place seems brighter than the present: on the hilltops my longings are for the riverside and, when there, I am aching for the heights.

Mr. May is sometimes, as perhaps in the Introduction, guilty of overwriting, and sometimes he seems to go out of his way to use unfamiliar words ("a vague velleity was tinged with an unlooked-for enthusiasm"), but he has given a very readable account of a fascinating personality. It is extremely interesting, by the way, to see how his views on Tyrrell are regarded by Miss Petre (See the *Modern Churchman* for July).

Many readers will find most to concern them in the second part of the book, where Baron von Hügel and Loisy appear on the scene. Here they will find that Mr. May's bias becomes very obvious. The pomp and show of Romanism is defended in a preposterous paragraph, and the keynote of Modernism is said to be Christina of Sweden's desire to be numbered with the sages rather than with the saints!

The reading of Mr. May's study of George Tyrrell prepared us for Prof. H. L. Stewart's **Modernism, Past and Present* (Murray, 12s.). To this survey by a Canadian Presbyterian Professor the Bishop of Ripon has contributed an appreciative and well-deserved Foreword. Modernism is defined as

> an effort to construe the Christian Faith in conformity with scientific and historical knowledge while retaining its essential character.

The true Modernist, in Dr. Stewart's view, is at least committed to belief in

> a universe guided to the fulfilment of a plan by a Creator who cares for mankind after the manner indicated by Jesus Christ,

while Erasmus is called the typical Modernist.

Dr. Stewart appears to be stronger in interpretation than in the purely historical sections. His criticism of humanism is extremely cogent. The

following paragraph will suggest both the range of outlook and the method of treatment :

> What the Modernist has come to realize is that no one's religion ever originated as an intellectual consequence from those doubtful sources of external testimony and external authority, and that though a man passionately declares his own to have originated so, this is but the common misunderstanding of the processes of one's own life. The incidence of scientific and historical criticism thus becomes limited to the forms in which religion necessarily, but often mistakenly, tries to express itself. Here is the point which the great Modernist thinkers have put in many different ways, but always meaning the same: medieval mystics when they spoke of "the spark", like Quakers of "the inner light"; Zwingli when he insisted on the self-evidencing power of Scripture; Lessing when he declared that Christianity, which preceded the New Testament, was greater than its own documents and hence was not involved in any fate which criticism might bring upon them; Herder when he urged that religion must never be identified with knowledge imparted from without, because it is rather "an inward conviction, an awareness of the divine operating in our hearts"; Schleiermacher in his ceaseless repetition that dogma has to be derived from experience, not experience from dogma.

The new volume of the *World Dominion* Survey is *The Republic of Brazil* (World Dominion Press, 5s.). It is the work of Prof. Erasmo Braga and Mr. Kenneth G. Grubb. It presents a very informing account of what Protestant Christendom has done in Brazil, and of what still remains to be done. With an area of 3¼ million square miles and a population of 41,000,000, Brazil has only 153 Protestant Mission Stations and 563 foreign workers. There are 1,358 organized local churches with 135,000 communicants. It will be a matter for surprise to some readers of this journal that there are Congregational Churches in Brazil. These sprang from the work of Dr. R. R. Kalley, a Scottish physician who landed in 1855, and there is a Congregational Union with four fields—North, Central, and South Brazil, and Portugal.

It is interesting to contrast the Rev. A. M. Chirgwin's account of the call to Paul from Macedonia with which *Wayfaring for Christ* (Livingstone Press, 2s.) opens, with the Rev. Wilfred Knox's verdict—"his journey into Macedonia had been the height of unwisdom and its results negligible". *Wayfaring for Christ* springs out of Mr. Chirgwin's recent visit to L.M.S. stations in Africa and Madagascar; it does not limit itself to these two countries, but gives pictures of what is being done by ambassadors of Christ in many ways in other parts of the world. The pictures are telling, but we have wondered as we have read if a straightforward and direct account of what Mr. Chirgwin himself saw would not have proved more effective propaganda.

Miss G. A. Gollock's *Daughters of Africa* (Longmans, 3s. 6d. & 2s. 6d.) is a companion volume to her *Sons of Africa* and *Lives of Eminent Africans*. The three volumes have been written specially for young Africans leaving school or college.

Prepared by a Special Committee for the British Social Hygiene Council, edited by Dr. K. M. Walker, and introduced by the Bishop of Liverpool, *Preparation for Marriage* (Cape, 5s.) should be found useful by all those, ministers and doctors, who are called upon to advise people married or contemplating matrimony. The contributors are Professor Malinowski, Miss Wedgwood, Dr. Crichton-Miller, Dr. Feldman, and Dr. Voge. Like many books from medical men this volume is inclined to give far less than its proper place to spiritual influences, but when that has been said by way of warning the book may be commended. The section on "Trial Marriage"

is extremely good, and altogether the book will serve to educate and inform. Much misery is caused through ignorance and through failure to recognize that happiness in married life is something to be achieved, and not something into which people drift. The Glossary will be found valuable by many readers, and the bibliography too, though we by no means share its verdict on some of the books it contains.

Up to a certain point Dr. M. J. Exner's *The Sexual Side of Marriage* (Allen & Unwin, 6s.) is an extremely good book. Especially is it wise in stressing the need for thought and effort to secure happily adjusted marriages.

> Marriage is not only an achievement; it is a difficult achievement. It means nothing less than a harmonious adjustment of two different personalities—the most complex creations in the universe. It requires intelligent study, devoted application, and rigid self-discipline. No couple can safely expect to drift into an ideal marriage relationship. The currents are apt to smash their ship upon the rocks.

Nevertheless, while there is much that is sound in Dr. Exner's treatment of his subject, we feel that he often makes the mistake of dividing life into separate compartments. Phrases like "we are not concerned here with the moral aspects" (of pre-marital sex experience) or "without reference to morals or ethics, expediency counsels limitations" (of intimacies before marriage) imply that Dr. Exner too easily accepts the too common isolation of the sexual element from the rest of life, and especially from those spiritual forces that above all help to give sex its right place. In parts Dr. Exner's book rests largely on Dr. Dickinson's *A Thousand Marriages,* reviewed last quarter, and it shares its limitations.

Men are often blamed for not understanding women, but if Miss Margaret Kornitzer's *The Modern Woman and Herself* (Cape, 7s. 6d.) is any criterion, women to-day have the utmost difficulty in understanding themselves, and one cannot say that the author has achieved her purpose, "to express what I, *as woman,* desire of life". Nor are we disposed to believe that Miss Kornitzer understands men any more than she understands her own sex. She uses many words, but they often merely serve to darken counsel. The book, we cannot but think, would have benefited greatly by being shortened and tightened up. Some of its chapters have the making of a real contribution to the difficult subject with which they deal, but on the whole the book is disappointing. It is, however, marked by dignity and seriousness, which is more than can be said for some recent books on woman.

In *The Sterilization of the Unfit* (Laurie, 2s. 6d.) Mr. Walter M. Gallichan, that irrepressible writer on sex subjects, strongly urges sterilization, deeming the rapid increase in mental defectives a national peril.

Dr. R. Macnair's *Real Human Needs* (Williams & Norgate, 10s. 6d.) has as its sub-title "Religion, Sex and Money in the Light of Modern Thought". It is an incoherent book, packed with undigested quotations of greater or lesser relevance. We have John o' London and Professor Bethune-Baker, *Point-Counterpoint* and Dr. Oman, the Rev. T. Rhondda Williams and D. H. Lawrence, Canon Sheeter (whoever he may be!) and Dr. Yellowlee (*sic*), Harold Begbie and Emily Brontë, A. *M.* Whitehead and Ursula Bloom, E. C. Moore and G. *G.* Studdart Kennedy. The number of errors in these names is typical of Dr. Macnair's slapdash methods. There are signs in the middle section of the book that he might have given us something useful had he stuck to his last, but for a medical man Dr. Macnair is amazingly emotional and unscientific.

Judging from *The Unconscious in Life and Art* (Allen & Unwin, 6s.), which he calls "Essays of a Psycho-Analyst", Dr. S. Herbert swallows the Freudian camel, humps and all: sex explains everything, and "the Œdipus complex [is] the most elemental factor in the sex life of man". We are quite prepared to agree with psycho-therapists that sex is very often a factor in neuroses, but we hope we shall not be deemed among the forces of "organized reaction" if we say that the attempt to explain everything by sex *à la Freud et Herbert* is thoroughly unscientific. "What we need", says Dr. Herbert, "is a sex morality based not on asceticism, but on human nature". True, but why limit human nature to that part of it which we share with the animals?

The essays are readable, but they cover far too much ground to go very deep. The notion (p. 201) that science and religion now hold that "their view is all-inclusive and that there can be no room for a rival view of the world" dates from 1882 rather than 1932. The last essay—"The Romantic Spirit"—is, perhaps, the best in the book.

The thesis of Mr. G. Norman Robbins's *Security by Disarmament* (Williams & Norgate, 3s. 6d. & 2s. 6d.) is that armaments and security are incompatible, that nations can only be safe if and when disarmament takes place. This thesis is sound, and most of what Mr. Robbins has to say is true, but the title of the book is quite misleading, as it ranges over the whole question of war—its causes, its effects, the duty of Christians in regard to it, *etc., etc.* And who is Sir *John* Oman, who wrote the *History of England* (p. 70)?

Foreigners can see much to criticize in American life to-day, and Americans can see still more. But a prolonged screech like Mr. Theodore Dreiser's *Tragic America* (Constable, 10s.) will not serve to work a transformation. Mr. Dreiser denounces capitalism in all its forms—the banks and corporations, the railways and the telephones; jeers at the Constitution and the Supreme Court; makes much of the corruption of public servants and the abuse of power by the police; and waxes particularly eloquent about the wealth and insincerity of the Church. The inequality in the distribution of wealth and the present economic depression of course afford him much material, and there is enough in the story of Standard Oil to rouse the ire of all decent men. We invariably feel, however, that before accepting Mr. Dreiser's statements and his deductions from them we should like to check him at every point. Sentences like the following do not dispose us to confidence:

> And S. Parkes Cadman, a very popular, if not any too well-informed, and maybe (I do not know) too sincere, Englishman functioning as a minister in the United States, has expressed the highly ideal economic view (an epitome of that of hundreds of ministers in America and elsewhere to-day, I think) that the Golden Rule is at this hour in practice because millionaires give to charity!

Mr. H. T. F. Rhodes's "study in rebellion", *Genius and Criminal* (Murray, 7s. 6d.) is a strange book. It is an examination of anti-social types, and it concludes:

> The hypothesis of a genius type quite definitely presupposes what is commonly described as neurosis. . . The man with the genius-neurosis (so to call it) must necessarily rise higher or sink lower than the talented social being.

As data for his investigation Mr. Rhodes outlines the stories of Villon, Vidocq, Anna Schonleben, Maria Jeanneret, Rimbaud and Verlaine, Oscar Wilde, E. A. Poe, Richelieu, Strindberg, the Borgias, and Rasputin—a pretty collection.

Mr. J. A. Hobson has given his sardonic humour free rein in *The Recording Angel* (Allen & Unwin, 3s. 6d.). Every hundred years a Messenger gives to the Angel a report of what has happened on the earth during that period. In the dialogue between the two which Mr. Hobson presents we have the play of an acute mind on the problems of modern civilization. It will be a salutary experience for all connected with organized religion to read what the Messenger has to say about the Churches.

Changes in Family Life (Allen & Unwin, 3s. 6d.) contains the broadcast talks by Sir William Beveridge and others at the beginning of this year, together with the "Family Form" sent to all applicants. One of the talks contains impressions from a glance at the first 7,000 forms returned. It will be interesting to see what deductions can be made when all the forms have been analysed.

All that Mr. Edward Thompson writes is worth reading, and all politicians would be well advised to read *A Letter from India* (Faber, 5s.) which contains articles written from India to the *Manchester Guardian* during the first three months of 1932, together with one or two papers from *The Spectator* and *The Times*. We know all too little of what is happening in India, and it is well to have authentic information from one who knows India so well as Mr. Thompson, even though such information intensifies rather than relieves our anxiety. Mr. Thompson does not see how anything can save Bengal from revolution, civil war, and massacre. While a settlement is possible, Mr. Thompson does not believe that it is coming, but rather that "India is destined to become a spiritual Jalianwalabagh"—and the reader must read the account "What Happened at Jalianwalabagh" to realize the full implications of the parallel. The valuable paper on "The Vernacular Literatures of North India" should not be overlooked.

Father Verrier Elwin's *Truth about India: Can We Get It?* (Allen & Unwin, 2s. 6d. and 1s.) had an unexpected effect upon us. While we sympathize with Indian aspirations for self-government and would do all in our power to assist the Indian people to obtain independence with peace, we found that the *ex parte* presentation of a case such as that given by Father Elwin repelled rather than attracted or convinced. He seems to accept the Congress case in its entirety and to attach no weight to the hesitation felt by many lovers of India and of freedom about acquiescing in all Mr. Gandhi's demands. It is because many of us cannot look forward to civil and religious strife in India with the equanimity with which Mr. Gandhi seems able to do so that we have our doubts.

Beginning from Shanghai and Manchuria Mr. H. N. Brailsford's "Day to Day Pamphlet", *If We Want Peace* (Hogarth Press, 2s. 6d. & 1s. 6d.), surveys the international situation. Peace can only be assured, he thinks, as the nations give up their sovereignty to a federal League, and as the Chairman asks each Power, not "What arms do you require for your own defence?" but "What arms does the Great Society require each Power to provide for the general defence?".

Many times while reading Mr. W. H. Auden's *The Orators* (Faber, 7s. 6d.) we have asked to be reassured of our sanity. It is "An English Study" in which, in prose and verse, "the author continues his exploration of a new form and rhythm". The "one theme and purpose" which runs through the book we have found ourselves totally unable to discover. Perhaps our readers will be instigated to try their hand if we quote one or two passages:

From all nervous excitement and follies of the will; from the postponed guilt and the deferred pain; from the oppression of noon and from the terror in the night,

O Bulldog Drummond, deliver us.

For those who dance in the capitals; for those who handle a saw; those who discuss the problem of style and those aware of the body; for those who have done everything and those who dare not begin,

O Cat with the Fiddle, hear us.

For those who cannot go to bed; for those in dormitories; for those in pairs; for those who sleep alone,

O Bull at the Gate, hear us.

For the virgin afraid of thunder; for the wife obeyed by her husband; for the spinster in love with Africa,

O Bear with the Ragged Staff, hear us.

For all parasites and carrion feeders; for the double rose and for domesticated animals,

O Green Man, hear us.

And that it may please thee to calm this people,

George, we beseech thee to hear us.

Or to turn to another section :

Come on you chaps! After their change of heart, a desert silence, shadows of wool-white clouds. A caterpillar, lacking compass or guides, crosses the vast uplands of his shoe, whom bees ignore. They have all gone in to tea. No one will look for you again.

Two new pamphlets in the lively "Hogarth Letters" series (Hogarth Press, 1s.) are Mrs. Virginia Woolf's *A Letter to a Young Poet,* and Mr. Hugh Walpole's *A Letter to a Modern Novelist.* Into very few pages these two craftsmen cram a good deal of very sound advice.

Mr. J. Lewis May is to be congratulated on his selected passages which make up *The Wisdom of Anatole France* (Lane, 3s. 6d.), a little volume which will be welcomed both by admirers of France and by those who are first making his acquaintance.

The Yorkshireman is an incurable sentimentalist, though he does his utmost to disguise the fact. Mr. J. B. Priestley is no exception, as his previous novels have shown, and as *Faraway* (Heinemann, 10s. 6d.) abundantly testifies. Here we have Mr. Priestley as romantic as R. L. S., but also showing patches of realism, the mixture being not too remote from Dickens for comparison to be incongruous. A fellow-Yorkshireman who has taken Mr. Priestley's journey to the South Seas, at any rate as far as California, gladly recognizes the accuracy of the novelist's impressions and the vividness of his pictures. *Faraway* is a story which holds the reader, though there is no hurry in the telling of it. It is not, however, anything like so good as *The Good Companions,* and the Lancastrian, Johnny Ramsbottom, is at least as far behind Jess Oakroyd as the Lancashire cricket team is behind Yorkshire !

Miss Kathleen Boothroyd, bearer of a name honoured in Northern Congregationalism, has chosen the fells of the Lake District for her second novel, *Dixons of Ellerthwaite* (Hurst & Blackett, 7s. 6d.). She succeeds in conveying the atmosphere of the fells to her readers, and succeeds, too, in telling an interesting story, in which the women are perhaps more accurately and happily drawn than the men. We cannot persuade ourselves, for example, that John Dixon, on his return from London, would so speedily have become entirely immersed in the things of the farm. Biddy, of course, is an incomprehensible character, one person to-day and another to-morrow, but, as Miss Delafield would say, "women are like that". Read the story and see if you like her !

The Rev. J. C. Hardwick, known to readers of the *Modern Churchman* and the *Evening News,* has ventured on a novel. *A Professional Christian* (Cape, 7s. 6d.) describes the career of a "gentleman ranker" who, on the conclusion of the War, decided to enter the Church in order to maintain the position of "gentleman" to which he had become accustomed. His life at Botsford, Oxford, and Harlaxton is outlined, leading in turn to a curacy, preferment, a wealthy wife, and a possible bishopric. It is safe to say that the Church of England is not like this, and it seems a pity that one of its clergy should, even in a novel, have suggested that it is. No doubt there are men like Crewe, even to-day, who, though they have taken Orders without the slightest sense of vocation, are determined at all costs to be successful. But in the whole of this volume there is scarcely a single character, clerical or lay, with pure motives, unalloyed devotion, and complete self-sacrifice. And the Church of England has many such. The cynicism and sometimes the snobbery which marks Mr. Hardwick's outlook spoil the novel both as a work of art and as a correct portrayal of the life of the Anglican Church.

That Mr. Hartley Kemball Cook's *Ambrose Terring* (Nicholson & Watson, 7s. 6d.) is not entirely successful may be deduced from the fact that speculation about the author's identity was the prevailing thought in our minds on finishing it. It is a novel, and we should say a first novel, the main events of which take place in this year of grace 1932, unemployment, the means test, and communism playing a large part. The novel gives the impression of being the work of a prentice hand, but it has considerable promise, especially in narrative power. The death of the old cricketer with which the story ends is exceptionally well done.

Miss Alice Head, the Editor of *Good Housekeeping,* has selected *Twelve Best Stories from "Good Housekeeping"* (Nicholson & Watson, 5s.) in which Miss E. H. Young has pride of place with a horrible story of mania, "The Stream".

Churches are often at a loss for suitable plays for their Dramatic Societies. Let them try the Rev. A. E. Sims's *Valiant Companions* (Indep. Press, 9d.) a play for ten main characters which deals with the reign of James II and is full of life and movement.

In our last issue, in reviewing the Rev. F. C. Taylor's *The Teaching Mission of the Church,* we regretted that he had not commended *School Worship.* We are glad to notice that on p. 85 he called it "the best collection as a whole that we have seen for those above the Primary stage". We are sorry we missed this welcome word of approval.

EDITOR.

The lectures which Dr. J. B. S. Haldane delivered last year at Aberystwyth, by way of re-examining Darwinism, have been published under the title *The Causes of Evolution* (Longmans, 7s. 6d.), and they have much more than a passing interest. They are an argument in defence of Darwin, to the extent of showing that "selection" is a real factor in evolution; but that it operates on the material which "mutation" supplies; that is to say on material about which Darwin knew, and could then know, nothing—so that Darwin got hold, as it were, of the wrong end of the right stick. The evidence of the intricate interactions of the "chromosomes" and "genes" in cellular development is surveyed, and much very interesting detail (a good deal of it being original research) is set forth in two chapters on "Variation within a Species" and "Genetical Analysis". These chapters might be easier for the unprofessional reader if they were less full of highly technical terms which one can hardly hope even to spell. But the

sum of the matter is that the causes of evolution must be sought in embryology, and only to a minor degree in environment, *i.e.*, "genetical evolution", and that selection works on these genetical factors. The application of mathematics to biology is only recent, and as described here it seems roughly to resolve itself into an application of certain theories of variants, and of probability, to the spread and survival of new variations, and their ultimate establishment as new species. Much of this seems very highly speculative and uncertain.

Dr. Haldane's book is bound to count, and it will do good if only it convinces certain easy-going types of mind that "evolution" is not by any means the same thing as "progress"—more often than not it ends in deterioration and extinction. This may be partly what Dr. Haldane means by that "inexhaustible queerness" which he says impresses him as "the main characteristic of the universe". A careful reader will find much else in this valuable book to arrest his thought.

A. T. S. JAMES.

LECTURES, PAMPHLETS, *ETC.*

STANLEY A. COOK. *Ethical Monotheism in the Light of Comparative Religion.* West London Synagogue Association. 2s.

Vital Themes. Edited by Rev. R. MERCER WILSON. Thynne. 3s. These four lectures by Professors at Wycliffe College, University of Toronto, are on *Humanism; A New Challenge to Faith, The Significance of Karl Barth, The Work and Worth of John Wycliffe, How We Got the New Testament.*

G. LOWES DICKINSON. *The Contribution of Ancient Greece to Modern Life.* Allen & Unwin. 2s. and 1s.

H. P. NEWSHOLME. *Problems of Manhood.* British Social Hygiene Council, Birmingham. 3d. Three addresses to Rover Scouts by the Medical Officer of Health, Birmingham.

R. M. GRAY. *The Present Deadlock in India.* S.C.M. 2d.

NEW EDITIONS, REPRINTS.

A. T. ROBERTSON and W. HERSEY DAVIS. *A New Short Grammar of the Greek Testament.* S.P.C.K. 12s. 9th edition, completely re-written.

ALEX. PALLIS. *Notes on St. Mark and St. Matthew.* Oxford Press. 3s.

K. D. MACKENZIE. *The Confusion of the Churches.* Allan. 3s. 6d.

PAUL ELMER MORE. *Christian Mysticism.* S.P.C.K. 3s. 6d. An Essay reprinted from *The Catholic Faith.*

JOHN PITTS. *Psychology and Religion.* Kingsgate Press. 1s. 6d.

ERNEST CRAWLEY. *The Mystic Rose.* Watts. 2s. 6d. 4th Ed., revised and edited by Theodore Besterman.

Sir J. G. FRAZER. *Adonis.* Watts. 1s. Thinker's Library. Part IV of *The Golden Bough.*

ALSO RECEIVED.

S. C. CARPENTER. *The House of Pilgrimage.* S.P.C.K. 6s. Sermons preached in the Temple Church by the Master during 1930 and 1931.

The Golden Highway. Scriptures arranged for devotional use by Lionel B. Fletcher. R.T.S. 5s., 2s. 6d., and 1s. 6d.

A Book of Prayers for Various Seasons and Sundry Occasions. Compiled and in part composed by the Rev. A. CAMPBELL FRASER. Blackwell. 2s. 6d.

A. A. LEE. *Making the Sabbath a Delight; Something we once Knew, then forgot, and now remember.* Indep. Press. 6d. each. Broadcast Addresses.

F. R. MONTGOMERY HITCHCOCK. *The Reformation in England and Ireland.* United Protestant Council. 1s.

J. LESLIE CHOWN. *England's Debt to Monasticism.* Daniel. 1s.

H. E. EDMONDS. *The Holy Spirit and Modern Thought.* Stockwell. 1s.

W. HOSTE and R. M.'ELHERAN. *How and When?* H. FORBES WITHERBY, *The Good Shepherd and His Lambs.* W. P. MACKAY, *The Seeking Saviour.* Pickering. 1s. each.

GEORGE H. WILDGOOSE. *The Dying Day.* Stockwell. 6d.

Royal Commission on Licensing (England and Wales). National Commercial Temperance League, 3 Manor Street, Bradford. 2d. plus postage. A useful summary of the recommendations and findings of the Royal Commission on Licensing.

PERIODICAL PUBLICATIONS.

The London Quarterly and Holborn Review (July). An extremely valuable article is Mr. E. E. Kellett's "The Art of Quotation". Prof. M. F. Modder writes on "Young Disraeli in Scotland", the Rev. J. C. Mantripp on "Florence Nightingale and Religion", Mr. Hugh Richards on "Robert Louis Stevenson and His Poetry", and the Rev. E. B. Storr on "Can Religion cut loose from History?".

The Hibbert Journal (July). Canon Tollinton takes Socrates to Jerusalem and relates his conversations there. Mr. C. G. Montefiore tells why the modern Jew regards the Old Testament as a greater book than the New. The Rev. R. F. Rynd pleads for a re-statement of the Thirty-nine Articles, and the Rev. Paul

Gibson writes on "A Psychological Aspect of the Problem of Reunion". There are two articles on Goethe. Prof. J. L. Stocks has a pertinent contribution on "The Eclipse of Cause".

The Baptist Quarterly (July). Professor David Glass writes on "The Barthian Idea of Revelation", Dr. Wheeler Robinson on "Personal Evangelism", the Rev. T. Percy George on "The Morning Service", Mr. Francis Beckwith continues his account of the "Early Church at Leeds", and Mr. Seymour Price writes on "Dissenting Academies, 1662-1820".

The Modern Churchman (June, July). Dr. J. F. Worsley-Boden rescues the reputation of Jacob and his mother by explaining the incident of the kidskins by a forgotten practice. The Rev. J. R. McCallum writes on "Bishop Hoadly and the Nonconformists", the Rev. E. C. Dewick on "The Value of Prayer in the Light of Modern Science", and the Rev. L. S. Peake on "Arthur Hugh Clough as a Religious Teacher".

The Church Quarterly Review (July). The Bishop of Gloucester's article on "Christian Theology" treats of "Authority". There is an informing sketch of "Suffragan Bishops" by Canon W. J. Sparrow Simpson, a long study of Goethe by Canon Addelshaw, and a painstaking examination of Hartmann's writing by the Rev. F. L. Cross. More care is needed in the editing ; in consecutive lines Prof. J. G. McKenzie is called a Presbyterian, and his publisher's name is wrongly spelt.

The Expository Times (July-September). The Rev. J. M'Connachie continues his study of Gogarten, Canon Mozley writes on Brunner, and Dr. Vincent Taylor on Bultmann. Dr. Moffatt has an appreciative article on Prof. B. W. Bacon. Articles on the Group Movement are the Rev. J. P. Thornton-Duesbery's "The Guidance of God" and "Sharing", and Dr. A. Herbert Gray gives an account of the Student Christian Movement.

The Friends' Quarterly Examiner (Seventh Month). A very interesting number. In "From the House of the Four Winds" we have "More Diary Notes". Dr. J. W. Graham writes on "Gandhi in India" and from such a source it is interesting to have this conclusion about Gandhi :

> As a public man he stands as the great hindrance to the gradual peaceful evolution of self-government and a mere architect of ruin.

Mr. F. J. Gillman has a most informing article on the revision of the Fellowship Hymn Book which is now proceeding. Congregational authorities would be wise to file this article against eventualities.

British Journal of Inebriety (July). The paper this quarter is Dr. J. W. Rolleston's "The Cigarette Habit", a thorough and useful discussion, with a full list of references.

The International Review of Missions (July). The Editors conclude their survey of "The Missionary Significance of the last Ten Years", dealing with Latin America, the Pacific Area, the Jews, the Roman Catholics, and the Home Base. Dr. Baudert writes on "Zinzendorf's Thought on Missions", Dr. Padelford on "Rural Work and Mission Policy" and Dr. E. D. Soper on "Christian Education in Japan".

World Dominion (July). The outstanding articles are the Rev. A. T. Houghton's "A Revolution in Missionary Outlook", Prof. Floyd Hamilton's "Secrets of Successful Evangelism", the Rev. A. R. Hay's "Practising New Testament Methods", and the Rev. E. J. Poole-Connor's "What is a Faith Mission ?"

The Bulletin of the John Rylands Library, Manchester (July). Most of our readers will turn first to Dr. Dodd's suggestive lecture on "The Gospel Parables", though Prof. Charlton's *"The Taming of the Shrew"* and Prof. Conway's "Etruscan Influence on Roman Religion" will also attract them. Scholarly contributions are Dr. H. J. Fleure's "An Early Chapter of the Story of *Homo Sapiens"*, Dr. Jacob's "Two Lives of Archbishop Chichele", Miss E. M. Thompson's "A Fragment of a Witham Charterhouse Chronicle" and Dr. Fish's "Letters of the First Babylonian Dynasty". This number contains a valuable list of Current Periodicals to be found in the Library.

The Evangelical Quarterly (July). Of the six articles in this number, four come from the United States, one from South Africa, and one from Scotland. Two deal with Calvin, one with the dates of the Nativity and Crucifixion, Dr. S. M. Zwemer's with "The Place of the History of Religion in a Theological Discipline", and the others are "A Phenomenal Analysis of Conscience" and "Some Scientific Aspects of Apologetics".

The Yale Review (Summer). A well balanced number with Mr. Walter Lippman's "A Reckoning" in the place of honour, the reckoning being that of the Republican Party. Another article on the situation in the United States is Prof. Fairchild's "Government Saves us from Depression". Mr. Thomas Mann writes on "Goethe" and there are stories by Mr. Frank O'Connor and Miss Kay Boyle. Mr. Yusuke Tsurumi's "Japanese Policy and Opinion" ought to be widely read on both sides of the Atlantic as well as on both sides of the Pacific.

The Harvard Theological Review (April). Practically the whole of this number is given to the Serabit Expedition of 1930, with full illustrations. Prof. Kirsopp Lake introduces the Report, Father Barrois writes on "The Mines of Sinai", Mrs. New on "The Temple of Hathor", and Father Butin on "The Protosinaitic Inscriptions".

The Review and Expositor (July). Mr. W. E. Henry discusses "The American Notion of Wealth", the Rev. P. W. Crannell "The Supernatural Birth of (The) Christ", and Dr. C. S. Gardner "The Problem of Democracy" from the "Psychological and Ethical Points of View". There is a sermon by the Rev. R. B. Jones on "Preaching Prerequisites".

The Anglican Theological Review (July). An outspoken contribution is Dr. T. L. Harris's "Is There a Christian Ethic?" Dr. Easton, whose "Notes and Comments" are as valuable as ever, also prints a translation of Pseudo-Phoclydes.

CORRESPONDENCE.

"HYMNS."

Dear Sir,—Granted that there is much truth in what your gifted contributor has said against our hymns, are there not some pleas in Arrest of Judgment which ought to be considered ?

(1) In some Services, the main Christian element is found in the hymns. During the summer of 1881, in the great Town Church of Jena, we sang *every Sunday morning "Allein Gott in der Höh' sei Ehr'"*—a solid block of Reformation piety. One-sided, perhaps; monotonous, perhaps; but we should have been very poorly off without that hymn.

(2) Are hymns the only utterances of the pious mind which contain an element of symbolism? Are not all healthy doctrines in the same case? An authoritative theology, which seeks to define God and His ways as if He were a museum specimen, is a pseudo-science. The "Catholic" Church with its "revealed dogmas" may aim at measuring the Infinite and defining the Unsearchable. Why should we ? Such theologizing apes the pedantry of lawyers. And at the best it embalms or fossilizes what once—perhaps—was alive.

(3) Bishop Wordsworth's stanza, which is charged with meaninglessness, becomes clear enough in its teaching—whatever one thinks of it as poetry, or as dependent on a "spiritualizing" interpretation of an Old Testament verse—when we remember that the Holy Spirit is said to have descended upon Jesus at His baptism "in bodily form, like a dove", and when we recall *Ps.* 68^{13}. How glorious the hope that *our* souls may become dovelike; in beauty; in lustre!

A little knowledge of the Bible is often helpful. Most of our hymn-writers have loved it well, and have steeped their minds in its thoughts and phrases.

I am, &c.,

ROBERT MACKINTOSH.